



Kingston, Ontario  
October 3, 1964

To the Royal Commission on Biculturalism  
and Bilingualism

Sirs:

The persons whose names are appended beg to submit their suggestions on what might be done to ameliorate the existing tensions between English and French Canada. They would stress that it is only through a spirit of "give and take" that the problems resulting from our bicultural situation can be lessened and that in the long run everything rests, not on the specific measures that may be taken but on the spirit which the two groups bring to them. With co-operation and good will everything may be done, without it nothing.

The recommendations follow:-

#### A. BILINGUALISM

1. Canada is not now a bilingual nation. English is the predominant language, although the French language has a protected status in some defined areas. This group believes that a steady planned development aiming at the opportunity for ultimate (coast to coast) national bilingualism is essential to a united Canada.
2. Since the teachers and facilities to implement such a policy are at present insufficient, and since growing public support for such a goal needs to be further stimulated, this objective will take some time to achieve.
3. The working principle upon which the development of bilingualism should be founded, is that each official language group should have equality of language rights in public affairs anywhere in Canada. Although practical difficulties will, in fact, modify this principle, it ought to be maintained.
4. Both Federal and Provincial Governments ought to subscribe to this objective and take practical steps to implement it. The areas in which this principle ought to be applied are, for example:-
  - a. Parliamentary debates, not only in Ottawa but also in Provincial legislatures, in both languages - but supported by simultaneous translation systems.
  - b. Provincial Government official publications, in both languages, if so required.
  - c. The selection of public servants, both Federal and Provincial, who deal directly with the public. In this cognizance should be taken of the facts of English and French-speaking minority groups where they exist. The principle ought not to be based on any immediate numerical ratio, but rather on the provision of an







increasing number of such personnel as they become available. It is assumed that the numbers of bilingual people in Canada will increase.

#### B. LEARNING THE OTHER LANGUAGE

5. An ancillary right to a good education in one's own Canadian language is an opportunity to develop a knowledge and understanding of the other Canadian language and culture. This is a vexatious problem which swarms with uncertainties and technical difficulties; but which, in our view, has been too long neglected in our country, or at best approached half-heartedly.

6. The experience of other countries has shown that the acquisition of a quite respectable degree of proficiency in a second language, while by no means simple, is not nearly as improbable as Canadian educational experience up to now has appeared to suggest. In Holland and the Scandinavian countries, under the pressure of economic and cultural necessity, school children have long been expected to attain a usable fluency in some more widely-used tongue than Dutch or Norwegian. In Canada, where we are blessed with two languages of world-wide usage, and of primary economic and cultural significance, the impetus to emulate these examples ought to be great. The need is so pressing that we are driven to think that, were we a more imaginative people, we might by now have led the world in wide-ranging research and exploration in this specific area.

7. There is little doubt that much such research and experimentation is needed before positive evaluations can be made of the many approaches open in this country, and we urge as an immediate first step that the Canada Council, or some other suitable Federal agency, might consider setting up a fact-finding committee of language-teaching experts, whose first duty would be to visit other countries with an efficient record in language instruction, including those mentioned above, as well as multi-lingual states like the Soviet Union. The information thus gathered, when collated with research already undertaken by psychologists and neurologists, could constitute a source of vital importance to the Departments of Education of all the provinces during the difficult years of readjustment and innovation which undoubtedly lie ahead. For a valuable report on a situation strikingly similar to our own, see The Bilingual School: A Study of Bilingualism in South Africa, by E.G. Malherbe, Johannesburg (Longmans, Capetown, 1946). This very elaborate study showed that facility in one's own language is helped, not hindered, by schooling (at an early age) in a second language, as is scholastic achievement in general.

8. Meanwhile we feel that enough is known to justify our confidence that the language problem can be dealt with provided our aims are reasonable and that the good-will to achieve them exists on both sides. It should be emphasized that the aim of language instruction in the schools should not be stated in such unlikely terms as "to make every Canadian bilingual", inasmuch as knowledge of a language is so much a matter of degree that no one knows the meaning of the adjective "bilingual" in such a context. We do feel, however, that the







accomplishment of two purposes is a realistic aim.

- (1) the creation of an educated élite who are "at home" in either language, though obviously more so in one than in the other;
- (2) a degree of comprehension which would enable all Canadian children capable of completing High School to read a French or English newspaper or novel, or witness with profit and appreciation a French or English play or television program.

### C. EDUCATIONAL RIGHTS

9. We believe that every Canadian child should have the right to be educated in the English language or in the French language, at the parents' choice, anywhere in Canada. The withholding or the explicit denial of such a right by several provinces in the past has probably done more than anything else to cause French Canadians to feel that they do not stand on an equal footing with English Canadians throughout the country. It is clear that Canada cannot endure except on a basis of equality between the two founding and dominant cultures, including equality of school rights for their members. We urge, therefore, that the principle be affirmed and its acceptance by the provinces be sought, that French-language schools should be established in every locality where the French-speaking population is sufficiently numerous to support schools of satisfactory standards out of the local taxes paid by French-speaking ratepayers and by other ratepayers who desire their children to attend such schools and out of a fair share of the legislative grants for which other schools in the locality are eligible. A clear line should be drawn between linguistic rights and religious rights. Religious rights are not the concern of this brief.

10. We recommend further that in the case of localities where French-speaking citizens are present but not in sufficient numbers to support French-language educational facilities of acceptable standards in the manner described above, the Dominion Government, acting in close co-operation with the government of the province, should lend its good offices to the protection of the school rights of the French-speaking minority by offering financial assistance for the provision of French-language facilities within existing public or separate schools. We are equally convinced that similar provision should be made for the protection of English-language educational facilities.

11. We believe that the principle of equality of English and French as languages of instruction in the schools of Canada is so vital to the stability and progress of our country that it should be written into the British North America Act. Once the principle is established as a constitutional right, responsibility for its enforcement will be fixed upon the courts of Canada, upon the provinces as the agencies primarily responsible for education, and upon every Canadian citizen.



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If citizens are to exercise properly their duties in this respect, they will have to be informed accurately and consistently about the policies and practices of public educational authorities in implementation of this constitutional right. For this purpose we recommend that the federal government and the provincial governments co-operate to set up a Canadian Educational Commission, to be a continuing public agency composed equally of representatives of the two national cultures, to act as supervisor of the collective educational rights of both cultures, and to be invested with all necessary powers to collect and publish all information relevant to the implementation of this constitutional right. For similar suggestions, see the brief submitted by the Royal Society of Canada, in which such suggestions come from French-speaking Fellows, as also the similar suggestion, emanating from some members of the Montreal School Board, concerning the creation of a Federal Ministry of Education whose role would be substantially that of guarantor of this citizenship right throughout the Confederation. We recognize that the minority group might well hesitate to entrust this function to a Department of a central government elected by majority vote. We feel, therefore, that the Federal Government might take the initiative in setting up, in co-operation with the provincial authorities, the permanent Federal Education Commission.

12. We are aware that constitutional changes are required in order to effect this basic re-casting of Canadian educational policy, but we favour immediate initiation of efforts to secure consent of the provinces to this urgent reform. It may be objected that Quebec will be reluctant to derogate powers in the educational area to any supra-provincial body. We believe, on the contrary that Quebec will recognize in this proposal a guarantee to the French-speaking residents of other provinces of those same full rights of common citizenship which the Province of Quebec now extends to English-speaking minorities within its boundaries, and will support this measure provided (1) that the guaranteeing agency is "interprovincial" rather than merely "federal" in character, and (2) that its powers are constitutionally limited to assisting in the full exercise of cultural rights in the field of education. Initial opposition must be anticipated from some other provinces, where existing English-speaking school systems would henceforth be subject to some degree of administrative complexity; but we believe that such hesitations can be overcome, not only by an appeal to English Canada's sense of justice, which we think can be relied upon, but by a strong Federal initiative backed by financial and administrative assistance divorced from any direct connection with Federal politics by being channelled through an interprovincial body of the type envisaged.

#### D. CIVIL SERVICE

13. Many of the problems and frustrations afflicting the Federal Civil Service arise out of the language question. It follows that the achievement of the two modest aims summarized above under the heading of "Education" could go far to solve such problems.

14. We hold it to be fundamental to the concept of citizenship in







a bi-cultural state (or "bi-national" in the French sense) that any citizen should enjoy an active, not just a theoretical right to deal with his Federal Government in either of the two Canadian languages. At the same time we are convinced that the interests of both groups are best served by continued obedience to the principle of "quality first" in recruiting personnel for the Public Service. It would be foolish to deny that these two principles, both laudable in themselves, may often come into conflict in particular cases. We doubt that any easy formula can be expected to resolve all such conflicts, but we offer for consideration the following suggestions:

- (i) The best, most modern and most rapid translation service in the world should be found in the capital of Canada.
- (ii) Interdepartmental communications should be channelled through this service as necessary, to the end that any Federal Civil Servant may use his own language in discharging his daily duties.
- (iii) It would be helpful to the general atmosphere if the Ottawa-Hull area were constituted a Federal District within which all public signs were displayed in both languages.
- (iv) Inside this District basic competence in both languages should be considered a desideratum for all personnel occupying posts that bring them in contact with the public. Examples: post-offices, police, city administration.
- (v) Other posts within the Federal District, for example technical and scientific personnel, should be filled on the basis of quality and suitability, without regard for bi-lingual proficiency save where other considerations are equal, having in mind the factors already mentioned, namely (a) the creation of an efficient inter-departmental translation service, and (b) the expectation that educational reform might produce within a generation a sufficient degree of practical bilingualism, at least among the better-qualified citizens whom one might hope the Public Service can attract.
- (vi) Outside the Federal District, posts should be filled on the same basis as (v) above, namely "quality and suitability", but bearing in mind that the latter inevitably involves the candidate's proficiency in the language dominant in the area in which his duties lie.







#### E. PROPOSALS WITH RESPECT TO BROADCASTING IN CANADA

15. If national biculturalism is accepted as a vital element of the Canadian state and society, as this group believes it should be, then the Canadian Broadcasting Corporation must be used as perhaps the best instrument of public policy for the creation of a genuinely bicultural nation. It can only do this if it is free to pursue its policies without being subjected to partisan political interference. It must also be given the means to carry out such a policy, in a much more secure way than its present dependence on annual estimates plus commercial revenue. Its development budget, presently submitted on a five-year basis, should be extended to a ten-year period, or even longer, in order to shield this important instrument of national policy from the passions and prejudices of the day.

16. The Canadian Broadcasting Corporation must be encouraged in its continuing attempt to expand radio and television service in both languages throughout Canada. While recognizing that the costs of providing such services (especially television service) preclude a universal coverage in both languages, this group believes that where any significant English or French-speaking minority exists, service must be provided for it in the primary language.

17. While recognizing that a beginning has been made, this group believes that the Canadian Broadcasting Corporation must give the highest priority to programming that will inform the people of the two cultures about each other. It is chiefly through the broadcasting media that the two cultures can be made aware of each other, and of each other's outlooks and accomplishments. It is perhaps not too much to hope that by such means the ignorance and prejudice which can lead to racial bigotry and national misunderstanding may be broken down.

18. In the sector of private broadcasting, it is hopeless to expect that private broadcasters will provide service and programming of the kind suggested above, unless they are forced to do so by regulation in the spirit of the Massey Report's observation that "broadcasting in Canada is a public service directed and controlled in the public interest by a body responsible to Parliament." The purposes of national biculturalism and national unity in the sphere of private broadcasting can be achieved only by restoring to the Canadian Broadcasting Corporation its function as the guiding power in Canadian broadcasting, or by making the present Board of Broadcast Governors much more independent and powerful than it is now, in order to encourage it to regulate broadcasting in the national interest.

#### F. THE RULE OF LAW AND THE SUPREME COURT OF CANADA

19. There are two great legal traditions in the Western World: one, the Civil Law tradition, continues the two thousand year old influence of the Roman Law, while the other finds its origin in the English Common Law as developed for almost one thousand years since the time of Henry II. Canadians inherit both traditions, the former prevailing





in Quebec and the latter in the other provinces and territories. These two traditions share common ideals of law and of the integrity of the judicial process. In the Supreme Court of Canada judges trained in the Common Law and the Civil Law sit together to hear appeals from all parts of Canada.

20. The Supreme Court of Canada should be continued in its present functions, following as it does the model and tradition of the English Superior Courts as they developed once the Act of Settlement (1701) had guaranteed the independence of the judiciary. The Supreme Court of Canada, along with our other Superior Courts, is a most important part of our great inheritance of public law and institutions. Sections 96 to 101 of the B.N.A. Act contain this system of judicature for the Superior Courts of the country. A reading of them reveals the hallmarks of several hundred years of judicial development. The judges are to be appointed from the autonomous legal profession, they are not civil servants. They enjoy guaranteed salaries and permanent tenure until death or an advanced age (seventy-five years) whichever comes first. They can only be removed earlier by joint address of Senate and House of Commons for grave misbehaviour. The result is a system of courts, at the apex of which is The Supreme Court of Canada, in which the judges need only listen to evidence, reason and conscience in their duty-bound endeavours to interpret the laws according to their meaning and purpose. This is the essence of judicial independence.

21. Constitutional provisions for a federal distribution of governmental powers, or for the protection of fundamental rights of minority groups or individuals, are of little value unless the final power to give them authoritative interpretation rests with an independent and permanent court. For Canada this should continue to be the Supreme Court of Canada as the final court of appeal.

22. At present the structure and powers of the Supreme Court of Canada are provided by ordinary federal statute, including the requirement that one-third of the judges shall be appointed from the Bar of the Province of Quebec. This latter provision ensures the presence of judges learned in the French civil law for the hearing of such appeals from Quebec. If it were thought reassuring to do so, these provisions could be specially entrenched in the Constitution of Canada.

## G. FINANCIAL ARRANGEMENTS

### Recommendations:

23. That the principle of equalization be extended to permit all provinces to provide levels of services comparable to those provided in the two wealthiest provinces at rates of taxation no higher than those required on the average in these two provinces (principle of fiscal equity). This would require that the equalization principle be extended to include the other provincial and municipal sources of revenue as well as the personal and corporate income taxes and





succession duties to which it is now applied with respect to standard rates equal to the rates permitted for tax abatement.

24. That where shared-cost programmes could be just as well administered autonomously by the provincial governments, they be transferred to the provincial governments, and along with them, the funds necessary to pay the share of the cost presently borne by the federal government. These funds should either be in the form of equalizing unconditional grants or of tax abatements from the personal and corporate income taxes plus equalization payments based on the average yield of the tax abatements in the two wealthiest provinces. The present programmes relating to public health, hospitalization, and resource development might, after careful examination of the problems involved be turned over to the provinces. At the same time, it would be valuable for the federal government to provide specialized consultative services in these fields and for reciprocal arrangements to be made among the provinces to eliminate hardships to individuals stemming from provincial and local residence requirements.

25. That the federal government should continue to play a role of leadership in maintaining and developing programmes in areas of general national interest, either by undertaking such programmes itself, or undertaking them jointly with the provinces.

Where appropriate, programmes initially undertaken jointly with the provinces should at the propitious time be assumed wholly by the provinces, with concomitant provision for transfer of funds previously provided by the federal government, to the provinces, either by equalizing unconditional transfers or by tax abatement combined with equalization payments based upon the average yield of the abatements in the two wealthiest provinces. In general, it is desirable that services related directly to individuals, as in the case of pension plans, should be provided federally in order to facilitate freedom of movement of individuals without hardship.

26. That there continue to be concurrent jurisdiction in the field of economic development, with provision for coordination of policies in order to maximize the production of the nation as a whole, and that the joint social objectives of the country as a whole and the particular social objectives of the provinces, may be achieved as fully as possible. This necessitates a continuation of federal control over monetary, fiscal, and tariff policy, although, at the same time, there is need for stabilization (anti-cyclical) and growth policies that will take the regional character of unemployment into account more effectively than hitherto.

27. That there should be standing machinery for inter-governmental co-operation and co-ordination in economic policies in order that both levels of government may work harmoniously in expanding the production and income of Canada as a whole. For this purpose there should be established in place of the present ad hoc inter-governmental conferences a standing Federal-Provincial Council assisted by two specialized subordinate commissions. The general Federal-Provincial Council, which should contain the Prime Minister and the premiers,





should be required to meet at least once a year. The tasks of the Council would be twofold. Its first function would be to review the overall economic position of the country and to advise the Federal and Provincial Governments in respect of financial, commercial and economic policies. In the exercise of this role the Council should be required to submit annually to the Federal Parliament and the Provincial Legislatures a report on the progress and achievements obtained. The second function of the Council would be to undertake at least once every five years a general review of the allocation of taxes and grants among governments.

28. That in performing its two major functions the Federal-Provincial Council should be provided with its own permanent secretariat and in addition be assisted by two special advisory commissions. One of these commissions, an Economic Development Commission, composed of expert advisers appointed by the Council, should be concerned with research and advice to the Council on matters concerning economic development and expansion and the co-ordination of the financial, commercial and economic policies of the Federal and Provincial Governments. The other specialized commission, an advisory Finance Commission, also appointed by the Council, should have as its primary task the review of the financial position of the Federal Government and the needs of the Provinces, taking into account the adequacy of Provincial revenues for meeting the cost of Provincial services together with provision for their expansion as seems reasonable. The recommendations of this commission would then be considered by the Federal-Provincial Council in arriving at an agreement between the governments of the Federation and of the Provinces determining the general allocation of revenues for the ensuing five years. In constituting the quinquennial Finance Commission consideration should be given to ensuring both a measure of continuity in its outlook and a genuine receptiveness to new approaches to fiscal problems.

Comment on No.'s 23 to 26 above.

29. A national development policy combined with the inter-provincial application of the principle of fiscal equity, as recommended here, recognizes that the economy is not, and cannot be, compartmentalized within provinces, but is, and must be, integrated on a national--and for that matter an international--scale. It also recognizes that many services, particularly those relating to health, education, and welfare, although at least in part under provincial jurisdiction, are of general and vital importance to the whole nation. At the same time, these recommended measures would provide a great degree of provincial autonomy in determining the character of services and in influencing the course of economic development.

30. It is a corollary of our recommendations that the federal government must retain control over a large part of the major sources of revenue in order to pursue programmes of national importance and in order to make equalizing transfers in accord with the principle of fiscal equity.





31. It is an incidental outcome of our recommendations providing for equalizing transfers that Quebec, which has a personal income per capita less than the national average and considerably less than the average of our two wealthiest provinces, would be in a much stronger fiscal position than if it chose to be independent with respect to the provision of services and the raising of revenue and would thus be in a much stronger position to pursue its economic and social objectives.

32. The shared-cost programmes could be turned over to the provinces at no net cost to the federal government. The full implementation of the fiscal equity principle through equalizing transfers would require an increase in public revenue and therefore of taxation, an increase that would, however, be small in relation to the benefits that would ensue. The net increase would not likely exceed \$500 million, less than eight per cent of the estimated budgetary expenditure of the federal government in fiscal year 1963-64.





Respectfully submitted:-

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John G. Ellis, Professor of Civil Engineering, Royal  
Military College, Kingston  
John Graham, Professor of Economics, Dalhousie University  
Frederick W. Gibson, Professor of History, Queen's University  
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# The Canadian Home and School and Parent-Teacher Federation

INCORPORATED



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William Asherman,  
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November 25th, 1964.

Royal Commission on  
Bilingualism and Biculturalism,  
P.O. Box 1508,  
Ottawa, Ont.

ROYAL COMMISSION ON BILINGUALISM & BICULTURALISM	
790-916	
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COMMISSION D'ENQUÊTE SUR LE BILINGUISME ET LE BICULTURALISME	

Attention: Mr. Neil Morrison, Co-Secretary.

Dear Mr. Morrison:

Thank you for your letter of November 17th.

In the meantime, it has come to my attention that the British Columbia Parent-Teacher Federation Inc. submitted only 20 copies of their brief to you. Before they decided to make a direct submission, they had submitted 20 copies to me which I presume are identical to those you received. As your instructions call for a total of 30 copies, I am sending you, under separate cover, 10 copies of those I have, so that you have the necessary number of copies.

May I say at this opportunity, that the aims of all our provincial federations are alike, according to the Handbook of the Canadian Federation. I mention this, because the Yukon Federation did not list the aims in their brief, as required in your instructions. I am listing these aims on the enclosure so that you can consider same when studying the brief of the Yukon Federation and any other brief of a provincial federation where these aims may have been omitted.

Yours very truly,

*William Asherman*

William Asherman.

Encl.

Copy on 790-915-916  
28.11.64

Thank for  
courtesy

Have noted  
with note here  
included  
(Please bring  
to attention  
of briefs  
as above)





# *The Canadian Home and School and Parent-Teacher Federation*

INCORPORATED



NATIONAL OFFICE  
370 DUNDAS ST. WEST  
TORONTO 2-B, ONTARIO  
TELEPHONE 368-1307

## AIMS.

1. To promote the welfare of children and youth.
2. To raise the standards of home life.
3. To promote and secure adequate legislation for the care and protection of children and youth.
4. To foster co-operation between parents and teachers in the training and guidance of children and youth, both during and after the school period.
5. To obtain the best for each child according to his physical, mental, social and spiritual needs.
6. To give parents an understanding of the school and its work, and to assist in interpreting the school in all its aspects to the public.
7. To confer and co-operate with organizations other than schools which concern themselves with the care, protection and training of children and youth in the home, school and community.
8. To foster high ideals of citizenship and patriotism, and to promote through educational means international goodwill and peace.

## POLICIES.

1. The policies and programme shall be educational.
2. The Federation and its member groups shall be non-commercial, non-partisan, non-sectarian and non-racial.





B R I E F  
T O  
THE ROYAL COMMISSION  
O N  
BILINGUALISM AND BICULTURALISM

From:

Yukon Federation of Home & School Associations,  
P. O. Box 927, WHITEHORSE, Yukon Territory.

Special committee on Bilingualism  
and Biculturalism:

Magistrate W. J. Trainor, Chairman  
Mrs. W. Horback  
Mrs. M. E. Alford

November 1964.





1. The Yukon Territory is too often considered by most Canadians as being either part of Canada's frozen north, or else as that part of Alaska in which gold was discovered years ago. This vague belief, erroneous as it is, must be recognized as a symptom of the current lack of empathy from which Canadians now suffer.

2. This lack of knowledge, this absence of pride in Canada, or in being a Canadian, can be attributed in part to a weakness in our system of education, but is the necessary result of the absence of a Canadian culture. We feel that the people and the events which make up the history of the Yukon contributed to make Canada what it is, and that this is so of all the people and all the events in the history of Canada.

3. It is a fact of Canadian history that there are two founding races in Canada. The fault of the two founding races has been that they have never accepted the fact that they were married to each other. From thenceforth, they should have become one, not Anglo-Canadians or French-Canadians, but Canadians, embarked on the fascinating challenge of building a Canadian nation and evolving a Canadian culture.

\* \* \* \* \*

4. Two main factors are noted in the present situation across the country with regard to bilingualism and biculturalism:

5. (a) The antagonism created by suggestions of political or practical measures to make bilingualism official everywhere.

6. (b) The lack of contact and sympathy with the French culture in the West; the practical conditions in geographical situation and social structure, which put the French fact out of reach and make it appear unnecessary or irrelevant to the people in the Western provinces.

7. There is no common "depth feeling" on this matter among the people in the Atlantic or Eastern provinces and those in the West, even taking into account the varying shades of feeling within the same province.





8. We welcome the opportunity offered by the Commission. We feel that beneficial and tangible results will flow from the final recommendations of the Commission. Even before that, there is great value in the existence of such an official body to which all the people who compose Canada can turn to express their views, and through which they can talk to each other. At a time when tension has become apparent, and extreme reactions have unfortunately been noted between some of the elements of the Canadian nation, we feel that the opportunity offered by the Commission is not unlike that of a Conciliation Court, where the parties are at last given what they miss most: the chance to be heard by each other, to reach one another before any further and perhaps irreparable harm can be done, out of blind fear or misunderstanding.

9. Building up a common depth feeling, a national sentiment springing from the awareness of a common heritage, and making available varied and widespread means of communication between the two cultures, are the general aims defining the spirit in which our recommendations are made. We believe that it should be attempted and could be accomplished by a long-range educational program. We further believe that immediate political measures, which might be hailed by some as victories, could actually spell disaster for the nation by stirring up violent reactions of fear, misunderstanding and resentment thereby precipitating the formation of two factions, whereas the aim is to unite elements still largely in a state akin to chemical suspension.

10. Recommendations

LANGUAGE: The basic tool of communication is the language. At the same time, nowadays, learning another language is everywhere recognized and promoted as intellectual enrichment. There are two national languages in our country. We believe that French, in all English-speaking parts, and English, in all French-speaking parts, should be offered in the schools from the very beginning. Much progress has been evident in the development of the oral approach to a second



language and this would alleviate the difficulties often raised concerning the idea of introducing Grade I children to a second language.

11. In the past few years, several provincial departments of education have attempted to reorganize their own curriculum to lower the level at which French is offered in the schools. Across the country, some school districts have introduced the teaching of oral French as early as Grade I. These efforts are restricted by the lack of competent teachers in a field, which despite its appearance of ease and informality, requires professional organization and guidance. We are pleased to submit Yukon examples of professional interest and initiative, which at the same time reveal enthusiasm and sympathy for French values in our northwestern area, although it is farthest removed from traditional French centers of influence. We would point to the fact that in two schools in Whitehorse in the past few years, the initiative of teachers secured departmental approval for an extra-curricular course in oral French, one at the Grades I to II level, the other at the intermediate level.

12. We recommend that French be taught as early as Grade I and continued through the school years in all elementary grades, and that four years of French be mandatory in high school for all university oriented students. The same provision would apply for the teaching of English in French-speaking areas.

13. TEACHERS: To meet the problem caused by the necessity of finding elementary teachers who could teach French, or English as the case may be, we recommend:

14. (a) That within a few years, every person who aspires to become a teacher must have credits for not less than four years of French or English in high school.

15. (b) That suitable courses of preparation for the teaching of French or English at the elementary level be introduced in the program of education colleges across the country.





16. (c) That in the meantime, qualified teachers be used on a rotating basis between elementary schools in the same area, wherever possible, and at the same time, incentives be given for summer courses or in-service training programs for the teaching of oral French or oral English.
17. (d) That paid educational leave be granted to high school teachers of French or English for the purpose of keeping up with the various developments in their field.
18. HISTORY: We feel that immediate attention has to be given to the teaching of Canadian history with a view to providing this common depth feeling of unity and national pride, which is as necessary and commendable as chauvinism is to be deplored and avoided. We also feel that the teaching of Canadian history at the present moment is fragmentary and feeble, usually relating our tradition either with Great Britain or with France, instead of recognizing it, and praising it as a unique development, distinct from both even though plunging its roots in both. We therefore recommend:
19. (a) That more material on the early voyageurs, Northwest Mounted Police, missionaries, explorers, pioneers and settlers should be included, and treated as an epic of the Canadian nation. An introduction to these people while the student is young, and a series of stories throughout the school years, will illuminate the chronological history of our country.
20. (b) That a common and unbiased presentation of the 18th century political and military events should be prepared and used in all schools.
21. EXTRA-CURRICULAR AND COMMUNITY ACTIVITIES: It is very often claimed that learning French is an artificial and useless proposition in most western areas, because it cannot be used in everyday life and consequently stays outside of the child's preoccupations and personality growth and is eventually lost. We would recommend the





21.  
(cont'd)

promotion of French educational activities, in the school or in the community, such as clubs, films, folklore or craft undertakings, exhibitions and exchanges, visits of students' dramatic societies, book clubs, radio programs and so on, to bring the French culture and language close to the English-speaking children; and vice-versa in French-speaking areas.

22.

We propose that a national organization like Home and School, with contacts with French counterparts, could act as sponsor and organizer for some of these projects. This would have the added advantage of bringing the adults into those educational activities.

\* \* \* \* \*

23.

The framework of this Brief was prepared by the committee and presented to a regular meeting of each of the locals of the Yukon Federation of Home and School for discussion and suggestions. Thus, the Brief in its present form embodies the thoughts of many Yukon residents and is presented with their approval and support.

24.

This Brief could be said to over-simplify the issues. We present remedies and advocate measures on a national scale in domains which the B.N.A. Act, the Charter of Confederation, reserved to provincial initiative. However, we feel that the national conscience should be awakened to common concern in these matters, and only then could it give provincial expression to proposals and solutions which would be local in their details, but national in their aim. The recommendations we have made are general enough, and broad enough, to accommodate many administrative blueprints, but they all serve the same ideal: building up national feeling and unity through educational means.

\* \* \* \* \*



MEMOIRE  
A  
LA COMMISSION ROYALE  
SUR  
LE BILINGUISME ET LE BICULTURALISME

De:  
Yukon Federation of Home & School Associations,  
C. P. 927, Whitehorse, Yukon Territory.

Comité spécial sur le Bilinguisme et Biculturalisme:  
Monsieur le Magistrat W. J. Trainor, Rapporteur  
Madame W. Horback  
Madame M. E. Alford

Novembre 1964.





1.

1. Le Territoire du Yukon est trop souvent considéré par la plupart des Canadiens comme étant ou bien une partie du Grand Nord gelé, ou bien cette partie de l'Alaska où l'on découvrit de l'or il ya bien des années. Il faut reconnaître cette idée vague, toute fausse qu'elle soit, comme un symptôme du manque d'empathie dont les Canadiens souffrent en ce moment.
  2. Ce manque de connaissance, cette absence de fierté pour le Canada ou pour le fait d'être canadien peuvent s'attribuer en partie à une faiblesse de notre système d'éducation, mais résultent nécessairement de l'absence d'une culture canadienne. Nous estimons que les gens et les événements qui forment l'histoire du Yukon ont contribué à faire du Canada ce qu'il est, et cela est vrai de tous les gens et de tous les événements dans l'histoire du Canada.
  3. C'est un fait de l'histoire canadienne qu'il y a deux peuples qui ont fondé le Canada. Le tort de ces deux peuples a été de ne jamais accepter le fait qu'ils étaient mariés ensemble. A partir de ce moment là, ils auraient dû ne faire qu'un : non pas des Canadiens anglais ou des Canadiens français, mais des Canadiens embarqués dans l'aventure fascinante de former la nation canadienne et de développer une culture canadienne.
- \*\*\*\*\*
4. Nous remarquons deux facteurs principaux dans la situation actuelle à travers le pays en ce qui concerne le bilinguisme et le biculturalisme :
  5. (a) l'antagonisme créé par les suggestions de mesures d'ordre politique ou pratique qui donneraient partout un caractère officiel au bilinguisme.
  6. (b) le manque de contact et d'affinité sympathique, dans l'Ouest, avec la culture française; les conditions pratiques, de par la géographie ou la structure sociale, qui mettent le fait français hors d'atteinte, et le font apparaître sans nécessité ou sans conséquence aux populations des provinces de l'Ouest.
  7. Il n'y a pas de sentiment commun "en profondeur" parmi les populations des provinces atlantiques et des provinces de l'Est, et celles de l'Ouest, même en tenant compte des différentes nuances d'opinion dans une même province.



8. Nous accueillons avec plaisir l'occasion offerte par la Commission. Nous estimons que des résultats tangibles et bienfaisants découleront des recommandations finales de la Commission. Même avant cela, nous voyons un grand avantage à avoir un organisme officiel de cette sorte vers lequel tous les gens qui composent le Canada peuvent se tourner pour exprimer leurs opinions, et à travers lequel ils peuvent se parler les uns aux autres. A un moment où la tension est devenue apparente, et où l'on peut malheureusement noter des réactions extrêmes entre quelques-uns des éléments de la nation canadienne, nous estimons que l'occasion offerte par la Commission n'est pas sans ressemblance avec celle d'un "Tribunal de Conciliation", où les parties rencontrent enfin ce qui leur manque le plus : la chance de s'écouter, de s'atteindre, avant que le dommage ne devienne plus étendu et peut-être irréparable, par suite de crainte irraisonnée ou de malentendu.

9. Dégager une unité profonde de perception, un sentiment national qui jaillisse de la conscience d'un héritage commun, et, dans ce but, offrir des moyens de communication étendus et variés entre les deux cultures, voilà quels sont les objectifs généraux par lesquels se définit l'esprit de nos recommandations. Nous estimons que cela devrait s'accomplir et pourrait s'accomplir par un programme éducatif de longue haleine, et que des mesures immédiates d'ordre politique, que certains salueraient peut-être comme des victoires, pourraient en fait signifier un désastre pour la nation, en provoquant de violents remous de crainte, d'incompréhension et de ressentiment, et en précipitant la formation de deux factions, alors que le but final est d'unir des composants pour la plupart en un état comparable à la suspension d'éléments chimiques.

#### 10. Recommandations

LANGAGE : L'instrument de communication de base est le langage. De plus, de nos jours, on encourage partout l'étude d'une autre langue pour l'enrichissement intellectuel qui en découle. Il y a deux langues nationales dans notre pays. Nous estimons que le français, dans les régions de langue anglaise, et l'anglais, dans les régions de langue française, devraient être enseignés dès les toutes premières années d'école. On constate beaucoup de progrès dans le développement des méthodes orales pour l'enseignement de la langue seconde,





3.

et cela remèdierait aux difficultés souvent soulevées en opposition à l'idée de l'introduire dès le premier grade.

11. Ces dernières années, plusieurs Départements d'Education provinciaux ont essayé de réorganiser leur curriculum pour abaisser le niveau auquel le français est introduit dans les études. A travers tout le pays, on trouve des districts scolaires où l'on commence le français oral dès le premier grade. Ces efforts sont restreints par le manque de maîtres et maîtresses qualifiés, dans un domaine où, malgré une apparence de facile informalité, une stricte discipline professionnelle est de rigueur. Nous avons le plaisir de soumettre, de notre territoire du Yukon, des exemples de l'intérêt et de l'initiative professionnels manifestés dans ce domaine. Ils démontrent que l'enthousiasme et la sympathie pour les valeurs françaises sont bien présents dans nos régions du Nord-Ouest, bien qu'elles soient très éloignées des centres traditionnels d'influence française. Dans deux écoles de Whitehorse, ces toutes dernières années, quelques maîtresses ont pris l'initiative et obtenu du Département d'Education la permission de donner des leçons de français oral, dans l'une au niveau primaire, dans l'autre au niveau moyen.
12. Nous recommandons que l'étude du français commence dès le premier grade, et continue pendant toutes les années scolaires, dans toutes les écoles élémentaires; nous recommandons également que quatre années de français soient obligatoires pour tous les étudiants du niveau secondaire qui se préparent à entrer à l'Université. La même provision devrait s'appliquer à l'enseignement de l'anglais dans les régions de langue française.
13. MAITRES ET PROFESSEURS : Pour attaquer le problème posé par la nécessité de trouver des maîtres et maîtresses capables d'enseigner le français au niveau élémentaire, en même temps que les sujets de base, (ou bien l'anglais, selon le cas), nous recommandons :
14. (a) que, d'ici quelques années, tout candidat à la profession enseignante soit à même de présenter des crédits correspondants à quatre années de français (ou d'anglais) au niveau secondaire.
15. (b) que des cours appropriés de préparation à l'enseignement du français (ou de l'anglais) au niveau élémentaire soient introduits dans le programme des collèges d'éducation dans tout le pays.



16. (c) que, dans l'intervalle, les maîtres et maîtresses qualifiés dans ce domaine partagent leur enseignement alternativement entre les écoles élémentaires d'un même district, dans la mesure du possible, et, en même temps, que l'on encourage les cours d'été ainsi que les programmes d'enrichissement professionnel en cours d'année, pour l'enseignement du français oral ou de l'anglais oral.
17. (d) que des congés payés à but éducatif soient accordés aux professeurs de français (ou d'anglais) dans les écoles secondaires, dans le but de les aider à se maintenir au niveau des nombreux développements dans leur domaine.
18. HISTOIRE : Nous estimons qu'il faut immédiatement donner toute notre attention à l'enseignement de l'histoire canadienne, dans le but de développer cette unité profonde de fierté nationale qui est aussi nécessaire et louable que le chauvinisme est à déplorer et à éviter. Nous sommes également d'avis que l'enseignement de l'histoire canadienne est fragmentaire et sans grande portée. Il rattache communément notre tradition soit avec la Grande-Bretagne soit avec la France, au lieu de la distinguer comme un développement unique, distinct de celui de ces deux pays tout en y plongeant ses racines. En conséquence, nous recommandons les mesures suivantes :
19. (a) accorder plus d'ampleur à la présentation des "voyageurs" d'autrefois, des hommes de la police montée du Nord-Ouest, des missionnaires, pionniers, explorateurs et colons, et traiter ces matières comme une épopée de la nation canadienne. En y introduisant l'élève dès ses jeunes années et en développant ces histoires durant toute sa carrière scolaire, on ajouterait du relief et de la couleur à l'histoire chronologique de notre pays.
20. (b) préparer une présentation impartiale et commune à tous des événements politiques et militaires du 18ème siècle, et s'en servir dans toutes les écoles.
21. ACTIVITES EXTRA-SCOLAIRES : On déclare très souvent que l'étude du français est une poursuite artificielle et sans grande valeur dans la plupart des régions de l'Ouest, parce-que cela n'a pas d'incidence pratique journalière, et par conséquent reste en dehors de la sphère d'intérêt de l'enfant et du développement de sa personnalité. Le résultat final serait néant. Nous aimerions recommander le développement d'activités éducatives telles que films, sociétés de





21 folklore ou d'artisanat, des expositions et des échanges, visites de groupes  
(suite)  
d'art dramatique, clubs de lecture, programmes de radio etc.. -dont le but  
serait de rendre la culture et la langue française familières aux enfants de  
langue anglaise, et vice-versa dans les régions de langue française.

22. Nous sommes d'avis qu'une organisation nationale comme le Foyer-Ecole,  
qui a des relations avec des groupes semblables de langue française, pour-  
rait accepter le patronage de quelques-uns de ces projets, et organiser leur  
lancement. Cela aurait l'avantage supplémentaire de faire participer les  
adultes à ces activités éducatives.

\*\*\*\*\*

23. Le Comité signataire prépara les grandes lignes de ce mémoire, et, dans  
sa forme primitive, il fut présenté à une réunion de chacune des associations-  
members de la Fédération du Foyer-Ecole du Yukon, en vue de déclancher dis-  
cussions et suggestions. Ainsi, le mémoire, dans sa forme actuelle, incorpore  
les opinions de beaucoup de résidents du Yukon, et il a leur approbation et  
leur soutien.

24. On pourrait dire que ce Mémoire simplifie les problèmes à l'excès. Nous  
présentons des remèdes et recommandons des mesures à l'échelle nationale dans  
un domaine que l'Acte de Confédération a réservé à l'initiative des provinces.  
Cependant, nous estimons que la conscience nationale doit être éveillée au  
sentiment de l'intérêt commun en ces matières; c'est seulement alors qu'elle  
donnera expression, à l'échelle provinciale, à des propositions et des solu-  
tions qui seraient locales dans leurs détails, mais nationales quant à leur  
objectif. Les recommandations que nous avons faites sont assez générales et  
assez vastes pour accommoder bien des plans administratifs, mais elles sont  
toutes au service du même idéal : renforcer le sentiment national et l'unité  
nationale par des moyens éducatifs.

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NO.: 790-916

TITLE: Brief to the Royal Commission on Bilingualism and Biculturalism.

AUTHOR: Yukon Federation of Home and School Associations  
Whitehorse, Yukon TerritorySpecial Committee on Bilingualism and Biculturalism.  
Magistrate W.J. Trainor, Chairman

Mrs. W. Horback

Mrs. M.E. Alford

English/French

Brief of 5 English/French pages; 10 recommendations

REMARKS OF ANALYST: This short bilingual submission, which has not been summarized, consists almost entirely of recommendations. The authors rest their case on the "Fact of ... two founding races ... (and) ... two national languages ...". The current crisis in Canada is characterized by "(a) The antagonism created by suggestions of political or practical measures to make bilingualism official everywhere. (b) The lack of contact and sympathy with the French culture in the West..."

The Commission by serving as a "Conciliation Court" gives "the parties" ... what they miss most: the chance to be heard by each other, to reach one another..." thus "a common depth feeling, a national sentiment" may emerge. This is the purpose of the authors' recommendations.

"A long-range educational program" is suggested, rather than "immediate political measures, which might be hailed by some as victories. (but which) would actually spell disaster for the nation by stirring up violent reactions of fear, misunderstanding and resentment thereby precipitating the formation of two factions, whereas the aim is to unite elements still largely in a state akin to chemical suspension."

Ten recommendations are made under the heads of language, teachers, history, and extra-curricular activities, designed to bring about Canada-wide bilingualism, increase the supply of qualified language teachers, promote a common loyalty and approach to Canadian history, and to promote intercultural understanding.

The brief was prepared by the committee following discussions "at a regular meeting of each of the locals" of the Federation "and is presented with their approval and support"... (para. 23)

Although the remedies advocated fall within provincial jurisdiction, only if the "National Conscience" is "awakened" are they apt to be implemented. Therefore the advocacy of "measures on a national scale" are justified. (Para. 24)

## TABLE OF CONTENTS:

## PAGES

RECOMMENDATIONS: - paras. 10-22 -----	2-5
Language: paras. 10-12	2-3
- French (English) in all elementary grades para. 12	3
- " " Mandatory in High School -----	3
- " " For all university-oriented students	3
Teachers - paras 13-17	3-4
Language knowledge mandatory for accreditation -----para. 14	3
Training courses for elementary teachers----- " 15	4
Rotation and in-service training of teachers----- " 16	4
Paid leave for further training----- " 17	4
History - paras 18-19-----	4
More material on early heros-----para. 19	4
Common unbiased presentation of 18th century para. 20	4
Extra-Curricular and Community Activities (For intercultural understanding - paras. 21-22	4-5
For Youth Exchanges, Dramatic, Arts and Crafts, Folkloristic and Cultural Programs para. 21	4-5
National Organizational Sponsorship, including Home and School Federation para. 22	5
BRIEF: Need for "A Common Depth Feeling" ----- paras.1-9	1-2





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CONFIDENTIAL

CONFIDENTIAL

Brief # 790-916

Yukon Federation of Home  
And School Associations

VANCOUVER

A. INFORMATION ON ORGANIZATION

OBJECTIVES

1. To promote the welfare of children and youth.
2. To raise the standards of home life.
3. To promote and secure adequate legislation for the care and protection of children and youth.
4. To foster co-operation between parents and teachers in the training and guidance of children and youth both during and after the school period.
5. To obtain the best for each child according to his physical, mental, social and spiritual needs.
6. To give parents an understanding of the school and its work, and to assist in interpreting the school to all its associates in the public.
7. To confer and co-operate with organizations other than schools which concern themselves with the care, protection and training of children and youth in the home, schools and community.
8. To foster high ideals of citizenship and patriotism and to promote through educational means international good will and peace.

B. QUESTIONING OF WITNESS(ES)

PROGRAMME & LIAISON SECTION

1. Ideas on national unity interesting.  
They seem more concerned with lack of contact with central Canada than P-T. Parent-Teachers, who accept this lack and even offer it as a reason or excuse for no French schools, etc.
2. Is this a group or regional difference?  
Is it a frontier liberalism as opposed to urban Vancouver surroundings and pressures?
3. How much would they claim to be voicing the views of "the people of Yukon"?
4. They suggest "long-range educational programs", and a fear of premature political-legislative action. What, if any, priorities other than educational, would they offer or recommend while waiting for the effects of educational change?



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Appendix A

# THE YWCA IN THE SIXTIES INSIGHTS AND OUTLOOK



YOUNG WOMEN'S CHRISTIAN ASSOCIATION  
OF CANADA

571 JARVIS STREET TORONTO 5, CANADA





(A) 2 1  
- 10 - 10 - 10

**Report of the Special YWCA Study  
on the Role of the YWCA  
in the Community Today**

PURPOSE OF THE YWCA

"The Purpose of this Association shall be to build a fellowship of women and girls devoted to the task of realizing in their common life those ideals of personal and social living to which they are committed by their faith as Christians. In this endeavour they seek to understand Jesus, to share His love for all people, and to grow in the love and knowledge of God".

PURPOSE OF THE YMCA-YWCA

(As stated in the suggested constitution for YMCA-YWCAs)

The Purpose of this Association shall be to enlist men and boys, women and girls in a world-wide fellowship united by a common loyalty to Jesus Christ for the purpose of building Christian personality and a Christian society. In this endeavour we seek to understand Jesus, to share His love for all people, and to grow in the knowledge and love of God.

This Purpose is in harmony with that of the National Council of YMCAs and of the YWCA of Canada.

## MEMBERS OF THE SPECIAL YWCA STUDY COMMITTEE

Chairman

Mrs. A. W. Ruby

Study Director

Miss Jean Campbell

Research Consultant

Dr. John Hill

Committee Members

Miss Jean Palmer

Mrs. H. L. Pottle

Mrs. T. O. Robinson

Miss Agnes Roy

Mrs. Ryrie Smith

Miss Harriet Van Slooten

Mrs. M. N. Vuchnich

Miss Olive Zeron

Mr. John Gandy

January 1961.

# CONTENTS

<b>INTRODUCTION</b>	Page 5
 <b>AREAS EXAMINED IN THE STUDY</b>	
<u>OBJECTIVES OF THE YWCA</u>	9
Clarification and Interpretation of the Purpose and Objectives	9
Orientation to the Association	9
Major Emphasis on Small Groups	10
Opportunities for Leadership Development	11
Attitude of the Association to Community Concerns	12
 <u>INDIVIDUAL SERVICES</u>	 13
Counselling	13
Front Desk	14
Residence	14
Rooms Registry	15
Travellers' Aid	16
Food Service	16
 <u>GROUP SERVICES</u>	 17
Program Planning	17
Program Evaluation	18
Programs to Meet Changing Needs	18
Alertness to New Trends	19
 <u>RESPONSIBILITIES OF MEMBERS IN THE ASSOCIATION</u>	 22
Decision Making	22
Councils	23
Meetings of the Membership	24
Conferences	25
Recognition Services	27
Representativeness of the Membership	27
 <u>COMMUNITY RELATIONSHIPS</u>	 29
Cooperation with Other Organizations	29
Citizenship Education and Social Action	30
The YWCA as Seen by Community Leaders	31
 <u>RELATIONSHIP WITH THE YMCA</u>	 32
Objectives and Methods of the YMCA and the YWCA	32
Differences in Emphases and Practices	32
Cooperation of Separate YMCAs and YWCAs	35
Joint Occupancy	35
Amalgamated Associations	37
Extension Policy	39



## CONCLUSIONS

### ESSENTIAL CONDITIONS NECESSARY TO CARRY OUT THE PURPOSE OF THE YWCA . 40

1) Purpose and Objectives . . . . .	40
2) Membership . . . . .	40
3) Leadership . . . . .	41
4) Needs of the Individual . . . . .	42
5) Special Needs of Girls and Women . . . . .	42
6) Social Responsibility . . . . .	43
7) Planning for the Future . . . . .	43

### RECOMMENDATIONS . 44

1) Leadership Development . . . . .	44
2) Interconfessional Membership . . . . .	44
3) Membership Development . . . . .	44
4) Special Concerns of Girls and Women . . . . .	44
5) Health and Physical Education Standards and Practices . . . . .	45
6) Local-National Relationships . . . . .	45
7) Future Program and Buildings . . . . .	45
8) Forms of Association . . . . .	46
9) Cooperation between Men and Women . . . . .	48
10) YMCA-YWCA Department . . . . .	48
11) Extension . . . . .	48
12) Local Autonomy . . . . .	48
13) YMCA and YWCA Cooperation . . . . .	49

## APPENDIX

A. Method of the Study . . . . .	I
B. List of Associations, Branches and Centres . . . . .	XI
C. Statistical Charts . . . . .	XIII
D. Constitutional Requirements . . . . .	XIX
E. Recommendations from Joint Commission of World Alliance of YMCAs and World YWCA . . . . .	XX
F. Suggestions for Associations Contemplating Amalgamation . . . . .	XXII
G. How the YWCA Began . . . . .	XXV

## INTRODUCTION

In the last fifteen years many notable changes have occurred in the YWCA movement in Canada due to rapidly changing conditions in Canadian life. How have these influenced the YWCA as a national and world movement? Has the essential nature of the YWCA been affected? Is there a common core in the movement today? Has the work of the YWCA become too recreational? Do special problems exist for women and girls today which justify the service of the YWCA?

How has the appearance of the amalgamated (YMCA-YWCA) Associations affected the YWCA movement and its Purpose? What is happening to the leadership development of women and girls in amalgamated Associations? How can amalgamated Associations be staffed most effectively to discharge their responsibility as members of two national and world movements? How do amalgamated Associations relate themselves to the two national and world movements?

The World YWCA has also been facing these questions with the World Alliance of YMCAs. In 1949 a YMCA-YWCA Commission was set up which reported to the two World movements in 1955 indicating the need for material and policy to guide National Movements as they worked on the question of YMCA-YWCA relationships. \*

Consideration of these questions in Canada culminated in a resolution adopted at the 1958 Annual Meeting of the YWCA of Canada that it should study the role of the YWCA in the community today with particular regard to its relationship to the YMCA.

### Hopes of the Study

1. To produce a report which would contain ideas which could be translated into policy and to which separate and amalgamated Associations could refer.
2. To provide documentation regarding the experience of the past six years which would provide a basis for the evaluation of policy and a guide to program.
3. To enable all leadership to have opportunities to look at this evaluation and test out their own feelings in the light of it.

\* See Appendix E

4. To study areas in which there has been conflict, such as health education standards, staff relationships, extension policy, community support, and attitudes regarding recreation and group work.

To achieve these hopes a Study Committee was appointed to guide this project. \* As a first major step, the committee formulated the focus of the Study as follows:

"To determine whether and under what conditions the Purpose, objectives and methods of the YWCA can be and are being carried out in YWCAs, in YMCA-YWCAs and in YWCAs in joint occupancy with YMCAs."

The Study Committee, in consultation with local Associations attempted to answer this question by seeking to identify those basic elements of the YWCA which should be preserved in all three forms of Association.\*\* These basic requirements were stated to be:

"To provide women and girls with incentives for growth, and responsible participation, and with leadership opportunities in the YWCA and in the local, national and world-wide community. The motivation for providing these opportunities is the Christian Purpose of the Association and the incentive for carrying out its implications is commitment to the Purpose. Individual and group services carry out this broader Purpose through such methods as adult and Christian education, social case work and group work, health and physical education and recreation."

The term leadership in this statement of objectives is meant to convey the broad meaning of helping members to grow as persons, to relate to the community and to play their part as responsible citizens.

In order to find out how and under what conditions these objectives can be carried out satisfactorily, the Study Committee set out to discover experiences and opinions from different groups of YWCA members in all three forms of Association. They were asked what opportunities were available to members to grow as persons, to take responsibility, to understand the Purpose and its implications for responsible action.

\* See page 1 for list of committee members.

\*\* YWCA; YMCA-YWCA; YWCA in Joint Occupancy with YMCA.

The replies which were received from each form of Association were summarized separately and then compiled, as set out in Sections I, 1 to 6. These sections contain a statement of where the Association is in the three types of administration settings, and indicates the efforts being made to attain the accepted standards of YWCA administration and program.

Section II contains the Conditions and Recommendations based on Section I and pertinent statistical information relevant to the Study.

Because the report deals with the beliefs and attitudes of many people in different local situations, it is to be expected that differences, sometimes diametrically opposed, will be found. It would be unrealistic to expect that everyone would view all facets of the Association from the same vantage point.

In the report, various terms are used to indicate all, or nearly all, the majority, a minority, or one or two. If a point is made by a very small minority, the number of those persons or Associations is indicated. In cases where a question was asked of only one category of members, this is stated. If a point is made by all or practically all, such phrases as virtually, nearly all, almost all, or general agreement are used. If it is a majority with a significant minority, or if a minority ignored the question, this is stated by using the term majority or three-quarters or two-thirds.

It must be remembered that not all aspects of an Association's operations are amenable to precise mathematical measurements or descriptions. For instance, it is possible to determine the proportion of presidents of amalgamated Associations who have been women. It is not possible to state with the same degree of exactness the extent of involvement and capacity for leadership of individual persons. Of necessity, much of the material resulting from the Study is in the realm of opinion, not fact. This is to be expected because the Purpose of the YWCA can only be achieved as a result of the attitudes and beliefs of the people responsible for the future of the YWCA.

Perfect controls against bias in dealing with this kind of material are not possible. It is inevitable that interviewers, recorders and summarizers of interviews bring to their task something of their own point of view and attitudes. Measures that were taken to control such bias included: representation on the Study Committee of the three forms of Association; instruction and training of interviewers to control their own attitudes when interviewing; the employment of a research consultant and a summarizer who were persons unfamiliar with the YWCA. A



final measure taken was to circularize the first draft summary of this material among thirty-one different Associations including all the amalgamated Associations, all joint occupancies, and eleven YWCAs, for the purpose of checking the reactions of a cross-section group against the findings which emerged from the Study.

It cannot be overlooked that the reader of the material will also bring his own point of view which is no more subject to control than that of the persons working on the Report. It is therefore most important that in reading this report the focus of the Study be kept uppermost in mind,

"To determine whether and under what conditions the Purpose, objectives and methods of the YWCA can be and are being carried out in YWCAs, in YMCA-YWCAs and in YWCAs in joint occupancy with YMCAs."

## AREAS EXAMINED IN THE STUDY

### OBJECTIVES OF THE YWCA

The objectives of the Association, as stated in the introduction, were subscribed to be all those who participated in the Study. No one in any form of Association doubted that these objectives can be attained. Specific conditions cited as either essential or very important in attaining these objectives are stated in the following summary:

#### THAT THE PURPOSE AND OBJECTIVES BE INTERPRETED AND CLARIFIED

Virtually everyone stated that there should be a constant effort to clarify and interpret the Purpose and objectives of the Association to the leadership, to the membership and to the community if the objectives are to be achieved. A representative minority group which included some Board and Committee of amalgamated Associations and some activity members and community leaders of YWCAs, indicated that the Association Purpose which is subscribed to by electoral members should be clarified and simplified.

#### THAT THERE BE CAREFUL ORIENTATION OF THE MEMBERS

Everyone stated that a membership well informed about the YWCA is needed in order to carry out the objectives. Initial orientation is carried out in many ways, but only a small minority of Associations reported an overall orientation plan.

Activity members state that the conditions necessary for adequate orientation of members include a well-trained front desk staff; a system of personal introductions so that new members can become acquainted with staff, board and committee members, program volunteers, and with other clubs and classes; explanation at the time of joining of the meaning of belonging to a World Christian Membership Movement; a tour of the building at the earliest possible opportunity, and explanation in the first weeks of membership about the YWCA and the meaning and responsibilities of electoral membership.

Program volunteers added the following conditions:- a thorough knowledge of the building, its facilities and program materials; background information on the group the program volunteer is to work with including its relation to other groups in the Association; consultation regarding methods of work and provision of resource material; opportunities for regular consultation with other program volunteers and regular supervisory interviews with program staff.

Board and committee members stated that more effective orientation could be done if all Associations had a manual for board and committee members; if interviews took place with each new board and committee member, explaining the duties and responsibilities of the job to be done and its relation to the total Association, and if the responsibility for orientation was lodged with one person or committee.

Board and committee members seem to rely on their experience as activity members and program volunteers, and to learn on the job. Eight Associations report they have manuals for board and committee members. Responsibility for board and committee orientation usually rests with the president, executive director, executive committee, nominating committee, chairmen of committees and staff.

All agreed that orientation of all members would be improved if there was more adequate material available interpreting the Purpose and containing a simplified description of the Association.

#### THAT MAJOR EMPHASIS BE PLACED ON SMALL GROUPS

It is the belief in all three forms of Association that individual development is much more likely to be achieved in small groups where there is opportunity for personal involvement, such as Y-Teen Clubs, Councils, Residence groups and committees, rather than in mass activities. However, size alone is not the most important factor. The construction of the group to provide opportunities for active participation of members in program planning and evaluation is most important.

Many of the members believed that the YWCA has a particular contribution to make to the young person of 12-25 years of age. Because of the experience which the YWCA has in working with this age group, and because of the potential for growth at this age, it was felt that some of the objectives could be achieved more readily with young people of this age than with an older or younger age group.

Continuity of membership is also essential. Many of the members stated that opportunity for association with persons of different races, religion, cultural or economic backgrounds, contributed to their development as persons. Good communication between board members and activity members was also cited as an essential condition in membership development.

## THAT OPPORTUNITIES BE PROVIDED FOR THE DEVELOPMENT OF LEADERS

Almost everyone stated that the quality of leadership is one of the most important aspects of the Association. Leadership which can promote personal growth depends on intelligence, understanding of the Purpose, belief in the individual and sensitivity to the potential of the members. It is important that the leader establish a sense of fellowship which will provide a climate of mutual trust so that the individual member will feel free to be herself.

New staff must be given a thorough knowledge and understanding of the Association, and in amalgamated Associations both men and women staff must have a thorough understanding and knowledge of the YWCA Purpose.

As with the member, continuity of leadership is essential. The leader must have a talent for using the members' abilities and interests and for helping them to assume responsibility within their own group. Opportunity should be offered within the Association to learn to practice particular leadership skills at different levels of participation. The leader should be sensitive to the amount of responsibility carried by members at any one time, so that some members are not overloaded and others overlooked.

If the objectives of the Association are to be carried out, it was stated that the leaders must give priority to the member rather than to mechanics. This is particularly important at the time of reception and registration of new members when arrangements should be made to have enough hostesses available so that the mechanics of filling out forms are subordinated to answering the members' questions. An imaginative explanation of the membership fee, geared to the members' interests and understanding, serves to help the new member get a beginning understanding of the Association.

Opportunities for women to develop their potential capacities for leadership responsibility can come about only if there is a conviction about the validity of the volunteer-professional partnership. The sharing of responsibility for decision making at all levels of administration and program is essential to the functioning of the YWCA. This assumes that there will be regular training opportunities for both volunteers and staff.

From all Associations came the following suggestions of conditions under which leadership development is most effective. Courses should be specific and practical. More of them should be held locally. Information should be given in these courses



about the Purpose of the Association. Emphasis should be placed on training indigenous leaders and opportunities given to put training into practice. Potential leaders should be given opportunities to participate in inter-group programs.

Activity members reported opportunities for leadership development through working and consulting with staff or program volunteer. This was often more effective than specific courses. It seemed to happen more frequently in clubs where there are officers, than in classes. Other leadership development opportunities mentioned were membership meetings, study groups and conferences.

#### THAT THE ASSOCIATION BE COMMUNITY CONSCIOUS

Board and committee, staff, program volunteers and community leaders connected with YWCAs made the point that encouraging members to become leaders in the community can only be done when an Association is conscious of community needs and concerns. The Association must be prepared to work with other community groups and believe that it can influence the community. Only then will its program reflect community concerns and its cooperation with community be such that its members will quite naturally take on community responsibility as they assume it within the Association itself.

## INDIVIDUAL SERVICES

This section is a compilation of the answers given by board, committee, staff, activity members, program volunteers and community leaders to the questions dealing with opportunities provided by individual services for carrying out the Purpose and objectives of the Association.

The individual services of Counselling, Front Desk, Residence, Rooms Registry, Travellers' Aid and Food Service all provide opportunities for carrying out the Purpose and objectives of the Association according to those questioned. The only individual services to receive unanimous endorsement in this Study were the Front Desk and Counselling.

### COUNSELLING

Many of those questioned in all forms of Association stated that the service must be readily available. Counselling, as dealt with by the Study, has two facets. The first is to assist people to get the help they need with personal problems and the second is the actual service of helping people handle their personal problems.

Members stated that people prefer to go to a person they know such as the program volunteer or program staff member in the first instance. They stated that it was much easier to accept referral to another source of help after an initial conversation with a person known to the member.

Counselling carries out the objectives of the Association as it assists persons to grow through understanding of themselves and their problems, and enables them to become more responsible members and citizens. Problems mentioned most frequently were vocational choice, adjustment to a new community or country, marital and pre-marital problems, religious problems, illegitimate pregnancy, loneliness, financial difficulties, family relationships, and personal problems relating to growing up.

Several conditions pertaining to counselling are essential if the objectives of the Association are to be realized. All staff and volunteers have responsibility in their direct contacts with persons to assist them to get the help they need in personal problems. Staff and volunteers must have some preparation and training for this first facet of counselling to assure the preventative and referral emphasis implied in the Study. There must also be a trained social work staff member (on the staff of the Association or in the community) who supervises or actually gives the counselling, to

assure the best service within the Association, and on referral to other sources of assistance in the community.

## FRONT DESK

All stated that this is an essential service of the YWCA. There seems to be a warm, welcoming and friendly atmosphere at the front desk of each Association. Some wondered if the atmosphere was too plush, others if it was too dull or dreary. The front desk is the YWCA to many people. It sets the atmosphere and is therefore the key spot to present YWCA objectives to potential members. The following conditions were given as necessary in carrying out these objectives satisfactorily.

A qualified front desk staff with a sincere interest and understanding of human relations; an ability to accept all kinds of people on a non-judgmental basis, and skill in dealing with them; an interest in and knowledge of the objectives of the YWCA; skills such as typing, and knowledge of the switchboard; and ability to cope with money.

In order to carry out these conditions greater care needs to be taken in the recruitment and orientation of front desk staff, so that there is a recognition by them of the confidentiality of certain matters. There is also a need to work as a staff team, to recognize that people are more important than paper, to distinguish between a request for information and a request for other kinds of help, and to be able to refer persons to appropriate persons in the YWCA or in the community. It is essential that this quality of staff be employed in the evenings as well as during the day.

Other conditions mentioned were that the job must be made manageable with not too many clerical duties; there should be a job description; information of all departments and organizations in the community should be available to the worker; and there should be good personnel standards and opportunities for the worker to attend courses and conferences. The front desk must be well situated to provide control of all parts of the building.

## RESIDENCE

Almost all of those who were interviewed agreed that this is an essential service of the Association. The reasons given were that a residence provides a group living experience often of an inter-racial nature in which independence is developed and horizons widened; it is valuable in giving security to girls away from home for the first time, and it is needed for transition from rural to urban life. This service was considered to be of continuing importance because of smaller homes and fewer boarding opport-

unities and because of the need of the transient in our mobile society. Under these conditions the need for security and friendship is increased.

Those questioned listed certain conditions which should accompany this service. Permanent residents should be girls in their first jobs, or taking vocational training and new to the city. There should be regulations regarding length of stay, age and income of the residents.

The residence should emphasize personal development, training in home making and observing acceptable moral standards. Facilities should be provided for girls to entertain.

Another emphasis should be participation in a self-governing group such as a residence council. This condition emphasizes the importance of residents being consulted about things which affect them such as residence rates. Residents new to the community should be encouraged to join a church as soon as possible.

The staff who administer the residence must be motivated by the Purpose of the Association, qualified and able to give a feeling of acceptance to all and to develop good inter-personal relationships. Another condition mentioned is that in many communities, the residence should be open twenty-four hours a day, so that it can be of service to those who are travelling or who are in difficulty.

### ROOMS REGISTRY

There was not general agreement about rooms registry being an appropriate service for the YWCA. Activity members, board and committee members, program volunteers and community leaders were more sure than staff that it was an important function. Their reasons were stated as follows: there is an increasing number of girls coming from rural areas to the city to work; many YWCA residences are small and in some cities there is no residence; proper quarters and privacy for girls are needed, including girls with special problems; and this service provides a contact with the "hard to reach" girls.

The majority listed certain basic conditions necessary in this service if the objectives of the Association are to be attained. Rooms must be inspected and followed up, and only those accepted which adhere to the inter-racial policy of the YWCA.

Regarding the future, many stated that a completely inter-racial rooms registry could be a demonstration to the community of the need to remove discrimination in housing, and could be a point of departure for social action on discrimination.



## TRAVELLERS' AID

The majority in all three forms of Association did not think that this is a necessary service of the YWCA. The minority indicated that it would be more important for the YWCA to carry this service in a port or border city. An essential condition stated was that there should be trained social workers available to supervise Travellers' Aid staff, because of the counselling component in the job.

## FOOD SERVICE

There was not agreement about this service. On the whole, those questioned in amalgamated Associations thought that with the possible exception of a snack bar, that this is not a necessary service. Those in YWCAs and joint occupancy thought it should be an integral part of YWCA service because it provides balanced meals at a rate young people can afford, it keeps young people fit, well and happy, gives a sense of belonging, provides a home atmosphere and an opportunity for friendship and fellowship for all members.

If an Association offers this service it should employ a dietitian and use the service to provide informal education for young people regarding good food habits and nutrition, training for homemaking, and preparation for marriage.

## GROUP SERVICES

This section is a compilation of the answers given to questions dealing with opportunities for participation in groups within the Association.

Board, committee and staff members in all forms of Association agreed that the broad objectives of the Association are carried out reasonably well in small groups.\* Objectives particularly mentioned were providing incentives for growth, responsible participation and leadership development.

It was recognized in YWCAs and joint occupancy that large groups or classes could carry out the objectives under certain conditions. For example, some of these objectives are being carried out in health education and skill groups if there are opportunities for conversation and discussion before or after classes, such as coffee hours; if enough time is taken by the leaders of these classes to discover potential leaders and potential problems and to create an atmosphere of fellowship; if the membership in the class is made up of a cross-section of people, and if there is a minimum of departmentalization.

In the opinion of the majority of the board, committee and some staff members in all three forms of Association, the objectives of the Association could be carried out in clubs and classes if more is expected and demanded of members, if greater emphasis is placed on individual members, if an increasing number of electoral members is developed. There would also need to be more adequate interpretation of the YWCA Purpose and program with a conscious emphasis on its Christian, national and international aspects; greater emphasis on standards of work; a better balance between hobby and skill groups, and study and discussion groups, particularly on international and religious questions; and more small clubs. Other necessary conditions include continuity of staff; more full or part-time instructors with knowledge of the YWCA, and better training opportunities for program volunteers.

## PROGRAM PLANNING

Practically all activity members in all three forms of Association replied that they do have ample opportunity to take part in the planning of their program, and a voice in shaping

\* Reference to small groups included such groups as Y-Teen clubs, young married groups, committees of large groups, residence groups, and councils.

their group policy. Adequate provision is made for them to choose their own officers in the groups which have officers. Members of clubs do most of their own planning. The club executive plays the major role in program planning with advice from the members and the program volunteer. In classes which are for the most part staff centred, the planning is done by staff or program committee, with members participating occasionally. There seems to be more opportunity in clubs for personal and leadership development because the members do most of their own program planning in cooperation with program volunteers and staff.

### PROGRAM EVALUATION

No formal evaluation of program other than regular monthly reports was reported in one half of the Associations. Those reporting formal evaluations stated that evaluation is done monthly, semi-annually, annually, or as the result of an immediate problem. The persons doing the evaluation seem to vary according to the activity. In clubs it is usually done by the membership. In classes it is often done by the staff or program committee, council, or by a special committee for a special event.

Evaluations are used as a basis for future program planning, to stimulate interest, to adjust rates of fees and to formulate new policy regarding program. In the opinion of the activity members in all three forms of Association, program evaluation would be improved if the following conditions were adhered to: regular program evaluations used more effectively; use of questionnaires to obtain the ideas of the more retiring members; increased inter-club cooperation; better orientation of club officers and greater use of membership meetings to discuss all-Association plans.

### PROGRAM TO MEET RAPIDLY CHANGING SOCIAL NEEDS

There is an awareness by board and committee, program volunteers, activity members and staff in all Associations of the many new needs arising from the rapidly changing life of the community as a whole and in the Association itself and the implications that these have for program.

The Study revealed a need for more adult education programs, for special activities for employed teenagers, for additional programs to develop understanding of national and international issues. Provision of more and shorter international experiences for greater numbers of people was mentioned as a need which could be met by the YWCA.

Associations are discovering that young people need more help in finding a faith to live by. It was also revealed that further

pioneering is needed in carrying out study courses on the Christian Faith, and in helping lay persons to become more articulate about their faith, and in understanding the ecumenical nature of the Association.

There was recognition of the pioneer contribution which the Association has made in the field of recreation. Emphasis was given to the need for more physical fitness, and for active participation by more persons in sports and recreational activities. The pioneer contribution of the YWCA to recreation should be recognized, and a re-assessment made of its role today in relation to that of public recreation and to the objectives of the Association.

A final concern was the need expressed for greater emphasis on the integration of the newcomer to Canada into existing groups of established Canadians in the Association and in the community. One community leader stated that our failure as Canadians to do this is one of the great sins of our country.

In addition, those board and committee and activity members in YWCAs stated that there is a need for programs to implement the Purpose of the YWCA: for example, discussion of Christianity, study and action to overcome racial and religious prejudice through individual understanding and group participation, and trying to understand more fully the effect of community changes on women and girls. There should be programs to develop skills in the art of thinking and expressing oneself, such as public speaking and debating, accepting responsibility and broadening one's interest and knowledge through discussion of current events.

Other needs mentioned by board and committee and staff in all Associations include extension to new housing areas with greater use of community facilities; vocational discussions and preparation for careers, preparation for marriage, counselling and the development of a broader Y-Teen program.

### ALERTNESS TO NEW TRENDS

Representatives from kindred organizations\* mentioned the following trends and concerns as being important for the Association to take into account in its program planning:-

- (a) Population Trends - The population pressures and shifts which were mentioned include the in-

\* Canadian Association for Adult Education; Student Christian Movement; YMCA; Canadian Welfare Council; Department of Laity of Canadian Council of Churches; Women's Organizations of the Churches; Women's Bureau of the Department of Labour.



creased mobility and the changing ethnic society; the need for the integration of old and new Canadians; the movement of young Indians to the cities; the increase in numbers and proportion of teenagers and older persons. Our varied racial communities offer an unusual opportunity to pioneer in the development of understanding and appreciation of the contribution that those new to Canada can make to our traditions.

(b) Increased Urbanization and Suburban Growth - This population movement and growth and the trend toward urbanization are a challenge to organizations like the YWCA to extend their services to endeavour to provide opportunities through creative and varied program, for people to have a decent life in crowded cities. One of the greatest pressures on agencies like the YWCA is that the increase in the birth rate and the increase in the demand for services has come at a time when the age group which normally is giving leadership in the profession is small. This is accentuated by the trend of early marriages and larger families which cause many young women to leave the labor force after a brief period of employment.

The suburban development is pressing the Association to create services in new communities when it may already have a large inaccessible downtown building unsuited to this purpose.

(c) Sociological and Psychological Changes - These changes include the earlier onset of adolescence, early school drop outs, earlier marriage, the tendency of many young people to depend on their parents for support, the increasing number of women in the labor force, and the increased responsibility being carried by the mother of families in suburbia because of the long absences of the father.

(d) Spiritual Hunger - Coupled with growth in materialism is a spiritual hunger noted by several who were questioned. Reference was made to the spiritual awakening and the desire of people to know what their destiny is.

(d) The New Role of Government in Canada - This is a factor which should affect all voluntary organizations including the YWCA. The government is having a greater impact on the individual through programs such as health plans. It is becoming more necessary for people to be informed, to make known their agreement or disagreement with policies as well as to vote intelligently. Many areas of work formerly carried exclusively by voluntary organizations now have large government departments. Public recreation is an example. As the services which were pioneered by the YWCA and YMCA

become government programs, the Association should continue to act as a watchdog to see to it that standards are preserved.

(f) Relinquishing Responsibility - The tendency of citizens to relinquish responsibility as government assumes greater responsibility indicates a need for citizenship participation in the work of government through citizens' committees and other means. In order to achieve this objective, those questioned indicated the need for voluntary organizations to train persons to have the conviction and competence to carry this role. Concern was expressed about the lack of active citizenship responsibility among women, and the need for women to be stimulated to take responsibility.

(g) Canada in International Affairs - The need for Canada to make an increasingly vital contribution in international affairs was mentioned as a concern which should affect YWCA program. This was noted regarding such issues as nuclear energy and testing, liberalizing Canadian immigration policy as it relates to Asia, Africa and the West Indies.

## RESPONSIBILITIES OF MEMBERS IN THE ASSOCIATION

This section describes the opportunities for individual participation in the organization of the Association as a whole through the Board and Committee structure, in Councils, Meetings of the members and in Conferences.

### DECISION MAKING

Executive Director - The guiding principle for selecting topics on which the Executive Director makes decisions seems to be on matters within the policy laid down by the Board, according to practically all the board, committee and staff in all Associations. This would include administering the budget as approved by the board, directing and supervising employed staff and interpreting Association policy within the organization and to groups in the community. There seems to be a deviation from this procedure in one-third of the amalgamated Associations where the principle is that the Executive Director should make decisions on matters on which he has the greatest knowledge.

Board of Directors - The majority of the board, committee and staff stated that the Board of Directors in all forms of Association carries out its responsibilities as outlined in the constitution and by-laws and makes decisions on all matters which fall outside of approved policy.

Board and committee members in one third of the amalgamated Associations expressed concern that some questions which should be referred to the board are not referred, partly because the board is made up of very busy people, with the result that too many decisions regarding property, public relations and finance are left to the Executive Director or the Executive Director in communication with the treasurer or some other board member.

Executive Committee - There was agreement in all three forms of Association that the Executive Committee is responsible for emergency and interim decisions between board meetings, and for fact finding on a specific problem in order to bring informed opinion to the board. Matters of a confidential nature are sometimes referred to the Executive Committee for final decision.

Standing Committees - In all three forms of Association the Standing Committees make decisions within their own terms of reference as set down by the board, such as their plan of work, clarification of policy, and recommendations to the board for approval of plans of work including special projects.

Electoral Members - It was recognized in all forms of Associations that the appropriate responsibilities of electoral members lie in those areas which affect the entire Association. As outlined in the constitution, they include election of the board, changes in the constitution, election of convention delegates, setting fees, approving of the annual financial statement, making decisions regarding capital fund drives, sale of property, amalgamation, dissolution, statement of purpose, insignia, and important community projects. The electorate should act as a sounding board on important issues.

The board and committee members of YWCAs report that not enough responsibility is being carried by electoral members and would like to see these guiding principles clarified.

Board and committee members of amalgamated Associations expressed a lack of conviction about the ability of electoral members to make decisions on such subjects. The reasons given were that the electoral members are not qualified and that the board carries out the wishes of the electorate in theory because it is elected by it.

Staff - The staff makes decisions regarding carrying out policy within the department and the terms of reference of the department committee in all forms of Association. Those replying from YWCAs stated that this is often a shared responsibility between staff and committee chairmen.

Board, committee and staff members in separate YWCAs made suggestions regarding the conditions that are necessary for these procedures to be followed. Board, committee, staff and other electoral members must be well informed. There must be clarity regarding the respective roles of volunteers and staff; regular meetings of committees and other electoral members, and more inter-group contacts. There needs to be a recognition by the board, committee and staff that they work with the members and not for them, and that more continuous responsibility must be carried by electoral members.

## COUNCILS

Councils which operate in all three forms of Association include Y-Teen, Young Adult, Health Education, Residence and Members' Council.

All executive directors, activity members and program volunteers questioned in all forms of Association agreed that it is possible for a council to provide opportunities for members to have a voice in policy formulation. In YWCAs and joint occupancies the majority who reported stated that in their experience



councils provide scope for members to express their ideas and have a voice in all-Association planning by way of the program committee and the board. It was stated that councils tend to be educational in nature and that they provide greater opportunities for a voice in planning than in policy or action.

Amalgamated Association members stated that they are not very effective in giving members a voice in policy formulation. The reason given for this is that the delegates rarely report back to their groups regarding issues which arise at the council, and there is therefore little opportunity for any but the delegates to be exposed to questions discussed at the council. It was considered by those questioned that in amalgamated Associations girls have an equal voice with boys and men in councils, and often the greatest amount of leadership is given by girls.

The following necessary conditions were cited in all three forms of Association for the adequate functioning of councils. The purposes of councils must be clearly understood by members. There must be an understanding of the relation of councils to committees, to members' meetings and to the board, and a knowledge of how to initiate action in relation to these other groups. Councils must be kept informed on all actions taken in the Association relating to its functions. Provision must be made for reporting back to groups to get discussion on issues by members of the group. Participation in councils needs to be interpreted as a privilege.

Arrangements should be made for a regular time of meeting of councils, and regular attendance of delegates at meetings. Agendas should be sent out well in advance of meetings so that delegates have an opportunity to speak to groups about any issue to be discussed. There should be a system for regular terms of office of council delegates.

### MEETINGS OF THE MEMBERSHIP

Not all forms of Association use meetings of the membership, electoral or total, as a means of providing for democratic participation. It is recognized in all YWCAs and in one joint occupancy that such meetings are important and that all major decisions should be referred to electoral members. Such membership meetings provide opportunities for discussion and interpretation of issues facing the Association, for education of membership and for activity members to meet board members.

Those questioned in YWCAs and joint occupancy stated that an important factor in the success of these meetings is that there be a real issue for discussion and that issues be vividly and clear-

ly presented to members well in advance of the meeting.

Subjects which have been discussed or voted upon at recent members' meetings include constitutional items, convention preparation, interpretation of electoral membership and duties, matters relating to buildings, such as improvements, finance campaigns and plans for new buildings, study regarding amalgamation, national and international questions such as the peace statement and recognition of new members.

Almost all of the board, committee, and staff members of amalgamated Associations see no need for such meetings except when a radical change of policy is being discussed. They feel that members can express their ideas in a council and through their own groups. The activity members of amalgamated Associations do not share this point of view and made suggestions about how their ideas on important matters could be obtained more effectively. They would like to see more careful preparation for members' meetings so that all members are given an explanation of the matter to be voted upon. They suggest that all the possible alternatives be written and circulated to members for discussion in their groups prior to the members' meetings and that there be more time at group meetings for discussion of these items and less time for trivia. This would apply to group as well as members' meetings. They also suggest that voting privileges in the Association be explained to each new member as she joins.

A further suggestion made by a national board member is that a members' meeting be devoted to a session on the constitution to explain the relationship of the local, national and world organizations.

## CONFERENCES

The majority of board and committee members, staff, program volunteers and activity members in all forms of Association report participation in local, regional, national and world YWCA conferences and in conferences of other organizations such as churches, camping, recreation and social work groups. They thought that the general purposes of these conferences seem to be clearly related to the objectives of the Association.

The chief problems mentioned were the difficulty in raising money for delegates to attend, staff time involved, and not enough turnover of delegates.

Selecting of Delegates - A common list of criteria is used in all forms of Association with only slight variations: interest in the Association, experience and responsibility taken in the group,

ability to take something to the conferences and bring something back, availability, general leadership potential, and likelihood of continuing membership. In some Associations being an elector is a criterion, and in others the ability to pay expenses was mentioned.

All Y-Teens reporting elect their own delegates, other groups appoint, invite or elect on the basis of the above criteria. All members seem to be eligible.

In amalgamated Associations preferences are sometimes given to members of clubs or committees. In YWCAs preference seems to be given to board, staff and activity members on councils. In amalgamated Associations equal opportunity is available for girls and men to be delegates, but sometimes the girls and women do not know about the YWCA conferences and therefore are not represented at many of these conferences.\*

Opportunity for Reporting Conferences - In all forms of Association there seems to be reasonably good opportunities to report to individual groups, program committees, councils, board meetings and members' meetings.

The general results of conferences can be seen by the uplift in program, increased knowledge of the YWCA, and help in implementing standards. Some delegates became program volunteers, the number of electoral members was increased, and there was an increased interest in world service. Program content was deepened by developing international affairs groups, and by increasing Christian emphasis. Leadership courses had been started as a result of conference experience.

It was suggested that reports should be given immediately following the conference and should be discussed by the members; be related to local situations and given in small doses; be made available to all members by way of newsletters, and action taken on the reports. Evaluation of this action should take place before plans are made for the next conference.

It was stated that the conditions under which conferences can best achieve the objectives of the YWCA are by making the purposes of conferences clearer to delegates, by making it a privilege to attend, by paying more attention to the qualifications of delegates, and by arranging for a greater turnover of delegates from year to year. It was also suggested that there should be more Christian emphasis in conferences.

\* See Appendix C



## RECOGNITION SERVICES

New Members - Answers indicated that in all Associations these services seem to be confined to Y-Teens and junior groups. The values in these services are considered to be helping members to understand the Purpose, keeping it before the minds of the members, giving a sense of belonging, and pointing up the responsibility of the member to the group and the Association. Such services usually include the installation of new officers. This gives the elected leaders of the groups an opportunity to declare publicly their sense of responsibility. New members recognize their importance as a group. These services are especially helpful if parents attend because it provides them with an opportunity to learn about the Association.

In the opinion of those interviewed there has been insufficient recognition of the inter-confessional nature of the Association in these services. However, this is beginning to improve through holding services in the YWCA building, through consulting with members and leaders who are of different confessions regarding the form of the service, by having discussion groups on the subject, and using different translations of the Bible.

Electoral Members - These services are held in only four YWCAs and there they are considered to be the highlight of the year. They are reported to be useful in helping members decide whether they really want to be committed to the Purpose and become responsible members of the Association.

## REPRESENTATIVENESS OF THE MEMBERSHIP

In all three forms of Association, board and committee, staff, program volunteers, activity members and community leaders report that efforts are made to see whether all segments of the population are being served. These include surveys of membership lists, fact finding committees, use of census tracts, social planning council surveys, canvass of industries, contact with new home owners, working with churches and family service bureaus, and by trying to have a representative leadership.

The groups which were mentioned as not being served adequately in all three forms of Association include girls attending vocational schools; employed teenage girls and young adults who work in shops, industry and housework; teachers and teachers in training; and young business and professional women who are interested in intellectual programs and social action. Some ethnic groups, some religious groups and non-church members are not being reached in certain Associations.



It was pointed out that the conditions under which it would seem possible to realize a better cross-section of membership would be to have a more representative leadership, especially local and national board and committees; better public relations regarding the desire to be a cross-section; greater use of foreign language newspapers; and less rapid turnover of members.

## COMMUNITY RELATIONSHIPS

### COOPERATION WITH OTHER ORGANIZATIONS

The cooperation of the Association with its surrounding community is essential if the YWCA is to carry out its objectives. This is the view of the board, committee, and staff members of all forms of Association. The main reasons given for such cooperation were to enable the Association to interpret its objectives, to plan its programs in the light of current community development, to prevent overlapping with other groups and services, and to develop an increasing sense of community consciousness among its membership.

The organizations cited most frequently with which the YWCA should cooperate are those whose purposes are closely allied. Social Planning Council and Community Chests were mentioned in all communities where these organizations are in operation. A small number of those responding stated that there should be more active interpretation of our objectives to the Community Chest so that the objectives are not sacrificed in an effort to balance the budget.

Other organizations listed most frequently included: church groups (Council of Churches, Council of Christians and Jews, Women's Associations of churches); women's organizations such as Local Council of Women, Business and Professional Women's Club, University Women's Club; Canadian Association of Consumers; Public Recreation Agencies; schools; Family and Children's Agencies; and City and Provincial Public Health and Social Welfare Departments.

In the opinion of the respondents, the board and committee members carry the major responsibility for representing the Association in these organizations. Staff represent the Association on some organizations.

Most people did not indicate difficulty in getting delegates to represent the Association and to report back. Greater difficulty was reported in some amalgamated Associations than in YWCAs or in joint occupancy, and the reason given was lack of time. Also, in some amalgamated Associations there is no official representation to these community organizations. In these Associations board members belong to these organizations as individuals and there is no regular system of reporting back to the Association.

The conditions under which this cooperation is carried out most effectively seem to be the conviction of the board and staff

about the importance of cooperation; clarity and selectivity regarding the types of organizations with which the Association can and should cooperate; clearer thinking about the knowledge and background desirable for delegates; provision for a wider group of members to be delegates; provision made for regular reporting of delegates to the groups they represent; and the reporting of the major issues to the total membership.

### CITIZENSHIP EDUCATION AND SOCIAL ACTION

The YWCA believes that social action is important in carrying out its objectives according to a majority in all Associations.

In order to engage in such action, board and staff members must believe that this is an objective of the Association, and be prepared to face controversy in the pursuit of its social action projects. A basic requirement is alertness to situations that deny the dignity and worth of any person in the community. Complacency must be offset by becoming informed on social issues through participation in study groups and conferences at all levels.

Those who were questioned in amalgamated Associations expressed much less conviction about social action than did others. The majority of the board and committee members of amalgamated Associations stated that unless the social issue closely affected the local Association, it was not likely to be discussed. One amalgamated Association stated that the YMCA-YWCA takes no stand on local or national problems because of accepting public funds. Another amalgamated Association stated that the problems of the local Association should come first.

YWCA's and joint occupancy Associations think they are doing a reasonably good job in this field, but not good enough. Short term projects of a specific nature were reported to be more successful than long term projects which require a great deal of study prior to action.

Those who gave information on this question considered the following conditions to be important for effective citizenship education and social action. More information to all groups through a wider circulation of Association material; greater emphasis on creating a climate where social action can take place; more informed leadership and more opportunity for electors to know what the YWCA stands for; more meetings of the entire membership on social issues; special public affairs and world service education committees; more discussion of these questions at board and committee meetings; better international study groups; greater care in selecting projects appropriate to specific groups; more

active cooperation with other organizations on social issues; courage in facing controversy; and better knowledge of how to take effective social action.

The publications which seem to be most useful as a resource in carrying out these objectives are: the Journal, the Program Folder, The World Communique, the Y and the World, and the World Monthly. Unfortunately, many program volunteers and activity members had no knowledge of any of these publications.

Some of the issues mentioned on which the Association should be taking action, either alone or in cooperation with other community groups are: continuance of World Refugee Year and work with Refugees; integration of newcomers to Canada; changing Canada's immigration policy; racial and religious discrimination, particularly in housing; world peace and banning nuclear tests. Representatives of YWCAs and joint occupancy also expressed concern over improving the status of women at home and abroad; adequate control of alcohol and drugs; increased emphasis on low cost housing; integration of Indian and Metis; and better preparation of young people for marriage.

#### THE YWCA AS SEEN BY COMMUNITY LEADERS

The local and national community leaders expressed great confidence and conviction about the special contribution which YWCA delegates make to community organizations and to community cooperation.

YWCA representatives bring a special knowledge about the concerns, objectives and needs of girls and women. They also bring a conviction about social needs, a sense of responsibility about the community as a whole, a knowledge of social work, and the need to develop a social conscience among people. The YWCA personifies good volunteer thinking and participation, and its representatives are spokesmen for lay persons. The Association can be expected to provide leadership training opportunities for potential leaders of the community. Its representatives bring a Christian orientation and a contribution to ecumenical thinking. Because of these things, those community leaders stated that the YWCA has a unique voice in the Canadian community, and its voice ought to be heard.



## RELATIONSHIP WITH THE YMCA

### OBJECTIVES OF THE YMCA AND YWCA

Virtually all of the board, committee, staff and community leaders who were questioned in the three forms of Association agreed that the YMCA and the YWCA have the same broad objectives and overall goals and serve the same age groups through groups and recreational program in a Christian atmosphere. Both organizations aim to help young people to become better adjusted and to relate to the community. Community leaders who were interviewed stated that the community does not recognize any difference in the basic objectives of the YMCA and the YWCA, and if there are differences the two organizations have not succeeded in interpreting them very well.

### DIFFERENCES IN EMPHASES AND PRACTICES

The majority of the board and committee, staff and community leaders questioned stated that there are differences in the methods, practices and attitudes in achieving these goals, different emphases and differences in constituency.

The YWCA has a special mission with respect to women and girls in that it is concerned with their growth as leaders, in helping them to relate to the community and to play their part as responsible citizens. The broad Purpose of the YMCA is concerned about leadership development among persons; it places no particular or separate emphasis on women's development.

Inter-confessional Emphasis - Community leaders active in the YMCA stated that the YMCA does not place so much emphasis on being an inter-confessional movement as the YWCA does. It is more Protestant in its nature than the YWCA and does not seem to be so concerned about the need for Roman Catholic leadership.

Volunteer-Professional Partnership - The women board members of amalgamated Associations stated that there is a difference in the YMCA and the YWCA in the conception of board membership and duties and the role of the member in policy making. The YWCA calls itself a volunteer-professional partnership, and more responsibility is carried by boards, committees, electoral members, and greater emphasis is thus placed on the development of leadership of women and girls. In the YMCA more responsibility is delegated by the board to the staff.

In the view of the majority of those board and committee, staff and community leaders, the YMCA tends to seek influential business men as board members. YMCA committees seem more con-

cerned with speed than in discussion of problems. The YWCA often tends to burden its board with detail work which could be better done in committees.

Program Emphases - The majority of the board, committee, staff and community leaders questioned also stated that the YWCA thinks of itself as a social agency with emphasis on individual services, and in working closely with other social agencies. The YMCA places much less emphasis on individual services and social group work, and stresses recreation, physical education and family unity.

The health education standards and practices of the two movements are different. For example, the YMCA has nationally constructed and approved programs of aquatic, gymnastic, athletic and leadership awards and recognition under the direction of the national physical education committee. The YWCA, on the other hand, encourages qualified staff to develop its own program in conjunction with nationally approved programs such as Red Cross Swimming, Camping, and Synchronized Swimming.

The YWCA believes that health and physical education program for women should be under the leadership of qualified women staff. When qualified full-time women staff are not available, the YWCA follows the policy of using part-time women staff who are professionally qualified and experienced.

The YWCA recommends that classes be scheduled to allow time for informal meetings over coffee to enable members to meet and discuss the concerns of the membership with qualified volunteer or staff leadership. Attractive facilities should be available for this purpose. YWCA program is organized mainly around classes and participants expect progressive lessons for a defined period.

The YWCA places great emphasis nationally and locally on the importance of an annual medical examination for all participants in health and physical education programs.

Many YMCA program groups are affiliated with the national YMCA through nationally chartered groups. The YWCA operates through Y-Teen and Young Adult clubs and classes locally organized, and these groups are related to the national and world organizations through the boards and committees of each local Association.

Membership Administration and Fee Structure - The YWCA seems to place greater emphasis on being a membership movement through involving the members in the major decisions of the Associations. It is the YWCA Convention, made up of electoral members which makes the policy for the Associations. Policy making in the YMCA is carried out through annual meetings made up largely of board and staff representatives. YWCAs have a very moderate membership fee and additional charges are made for specific groups. The YMCA pattern is to pay a large annual membership fee which entitles a person to participate in all activities. These different arrangements have some relationship to the different cultural patterns of men and women.

Residence Policy - The YWCA aims to serve in its residence the young woman in her first job, and who is away from home for the first time. The residence rates are set to meet the needs of these young women. The YMCA serves a somewhat older age group in the residence and thinks of the residence as a revenue-producing department.

Attitude to the Community - Those who were questioned indicated that the YWCA sees itself as one of a group of organizations serving the community, and therefore places greater emphasis on the relationship of the Association to these groups and to the community. The YMCA on the other hand, is more independent and places greater emphasis on loyalty to the Association. The YWCA stresses citizenship and social action; the YMCA is more apt to endorse the social action of others rather than to initiate social action on its own.

Personnel Policies - The personnel policies of the YMCA and the YWCA are different. The YMCA has its own profession and the YWCA draws women from different professional backgrounds, and the requirements for YWCA staff are set forth in the job classification and salary study. The policies regarding hours of work and holidays are different in the two Associations and this causes concern if an attempt is made to use them together. The YWCA policy in this regard is to keep the hours of work and holidays in line with good practice of other professional groups.

Relation to the World Organizations - It was pointed out that although both the YMCA and the YWCA have separate national movements in Canada, there is a specific difference. The YMCA, in addition to its direct relationship to the world YMCA, has an organic relationship to the YMCAs of North America, and many areas of policy are planned on a North American basis.



## COOPERATION OF SEPARATE YMCAs AND YWCAs

The board and committees, presidents, staff and community leaders of YWCAs and joint occupancy indicated that there is a wide variety of attitudes to cooperation with the YMCA. In some centres there is good cooperation. In others, the two organizations are widely separated. In these situations there seems to be rivalry, mistrust and fear. In one third of the YWCAs there is competition for members and money. Membership competition involves Y-Teen and Hi-Y program, business girls' clubs and classes and health and personal education of mother and daughter groups. Those questioned in YWCAs think that such program should be in the hands of women leadership using methods of work designed for girls and women.

In instances where there is cooperation, most of it seems to be in co-educational program. In addition, there are special occasions such as the Week of Prayer and Lent when joint meetings are held. There is also some cooperation in the use of facilities and equipment in joint programs such as So-Ed. There are a few instances of joint projects such as Bible Study, outing clubs and joint finance drives.

Those questioned suggested the following conditions under which cooperation could be improved. There should be more recognition and discussion of the objectives and differences of the two Associations. Regular opportunities need to be provided for volunteers and staff of both Associations to come together to discuss these subjects of mutual concern, in an atmosphere of mutual trust.

Joint planning should start at the beginning rather than having one organization make a plan and then ask for the cooperation of the other organization after some of the plans are made. Joint consideration of overall needs in the community is important to discover how these needs can be met separately or together. More experiments are needed in cooperation in the suburbs and in the use of facilities. There should be more cooperation in preparing young couples for marriage.

## JOINT OCCUPANCY OF YMCA AND YWCA

In the three instances of joint occupancy, the board and committees, staff and community leaders report that the relationships are either excellent or poor. When excellent, there is a good working partnership, mutual exchange, a give and take in the use of facilities and planning of programs. There is an understanding that the YWCA looks after the girls' and women's program, and the YMCA deals with men and boys, and co-educational



activities are jointly sponsored. Where the relationships are poor, there is lack of trust, mutual misunderstanding, constant friction, and competition over programs, facilities, members and money.

There should be a joint property committee agreed upon by the two Associations which in matters assigned to its jurisdiction has the final authority. Such a committee would be made up of an equal number of representatives of each board and one community person. The YMCA and YWCA must be independent partners, and there must be opportunities for the special emphasis of each movement to flourish. Each organization must know what the other is aiming to do and there must be some joint projects.

A number of advantages of joint occupancy were pointed out by the majority of board and committee, staff and community leaders. Members enjoy having both sexes in the building and it allows for the special contribution of men and women in separate and co-educational groups. Clubs can get together for special events and yet keep their own identity. Each Association can specialize on one sex and each sex gets more attention. More members are developed as leaders.

In regard to methods of work, the advantages pointed out by the board, committee and staff were: the methods of work of each organization are preserved, with an opportunity for the organizations to work separately and together; greater opportunities are provided for girls and women to gain experience in leadership; the leadership of youth groups is more satisfactory with boys leading boys' groups and girls leading girls' groups. Co-educational program is more easily organized and coordinated. An exception to this is that problem boys can often gain more from women leaders at a certain stage when men cannot seem to help them.

Administrative advantages are cited as follows by board, committee, staff and community leaders: greater economy in building maintenance and efficiency in running the building; two boards are more effective than one in carrying out the variety of program of the two organizations; each Association has a sense of responsibility and freedom for the development of its program; and there is a greater possibility of bequests if there are two Associations, because many older members are strongly committed to one organization or the other.

With respect to administration, some disadvantages were cited by board, committee, staff and community leaders. The duplication of effort and expense of two boards, two sets of committees and two executive directors; the difficulty of resolving

possible clashes of personality of staff; the fact that joint staff are responsible to two Associations; greater possibility of problems because of inadequate facilities; the preference of the Community Chest for one budget rather than two; and the confusion in the community caused by the difference in fee structure of the two organizations.

### AMALGAMATED ASSOCIATIONS

In all amalgamated Associations but one, there was general agreement by the board, committee, staff and activity members who were questioned, that girls and women of amalgamated Associations should be part of the national and world YWCA. However, in contrast to this general principle, over one-half of the executive directors report that the girls and women in their Association belong to nationally affiliated YMCA groups, and have little or no contact with the national and world YWCA. One amalgamated Association feels self-sufficient as a local unit. It does not use national or world material of the YMCA or the YWCA, because the material does not fit the local scene.

On the whole, board and committee members, program volunteers and activity members reported a greater concern than staff members for emphasizing this relationship to the national and world movement.

Several advantages of amalgamation were cited. According to board and committee members of amalgamated Associations and some community leaders in areas where there are amalgamated Associations, it is considered to be a more efficient organization with better facilities for all members and improved status in the community, as shown by a better response to its financial support. Men and women leaders have benefited from each other's experience and the Association operates according to modern trends in employment, in education and in development of happy family life.

Board and committee members and community leaders of the recently established YMCA-YWCAs stated that this form of Association is better in small communities because there is a saving in the number of staff needed. Board and committee and community leaders of three Associations pointed out that it should be easier to recruit and get better qualified staff, because in many cases, higher salaries were offered in amalgamated Associations.

Board, committee and community leaders of the majority of the amalgamated Associations expressed concern about some disadvantages of amalgamation from the point of view of each

movement. The Purpose and objectives of each Association may lose something in amalgamation. The YMCA may have its physical program curtailed and the YWCA its individual services. The danger of the YWCA losing its special mission to women and girls was mentioned frequently. The amalgamated Association does not reach out to recruit new women in as large numbers as previously, and those women recruited have inadequate knowledge of larger YWCA matters thus curtailing their opportunities for giving leadership. Questions of YWCA concern regarding social action are often not dealt with adequately.

Regarding administration, the difficulties amalgamated Associations find in being served by two national and world movements were mentioned by all those interviewed in all amalgamated Associations. An illustration of one of the difficulties is the difference in the way in which the two movements practice local autonomy. Another concern mentioned by one-third of the Associations interviewed was that there is little cooperation with women's organizations like the Local Council of Women.

In the majority of the amalgamated Associations it was stated that YWCA programs had been dropped in favour of YMCA program because of the background and training of staff, and this has cut off these girls and women from having direct relationships with the national and world YWCA through conferences and meetings. There also seemed to be a need for greater conviction in amalgamated Associations that electors are able to make the kind of decisions which the constitution assigns to them.

Conditions considered necessary if the objectives of the YWCA are to be carried out in amalgamated Associations - Board and committee members of one third of the amalgamated Associations and a representative group of local and national community leaders stated that prior to a decision to amalgamate, there should be discussion between the two Associations regarding objectives and methods of work and how the two Associations can reconcile differences and serve the membership and community most effectively. Each organization should be aware of its own standards and values so that in any form of cooperation these can be maintained. They also stated that amalgamation should only take place if the membership and community are going to be better served. Convenience or financial considerations are not adequate reasons in themselves. There should be a study of the whole question of affiliation to the national and world movements to discover the possible cooperative patterns which would make possible the carrying out of these conditions.

In order that the special concerns of boys and men and girls and women be dealt with. there should be a separate program



committee for men's and boys' work and girls' and women's work, and a joint committee for co-educational program. In using the "best of both" from each of the two Associations, criteria should be set up on which decisions could be made about which is the best for a given situation. For instance, the use of Hi-Y and Phiat material for girls, regardless of its inherent merits, fails to relate the girls to the national and world YWCA, and is therefore unsuitable.

Another suggestion made by these persons was that more worth-while programs be established to serve and make constructive use of the services of women over 25 years of age, who are basically interested in being members of a Christian lay movement.

Program volunteers and activity members of amalgamated Associations added that the Program Folder and other program material be sent directly to program volunteers and that more world service material interpreting the concerns of women and girls around the world is needed.

Board, committee and staff members in two amalgamated Associations stated that in Associations where there is more than one staff, there should be a staff team (one man and one woman) both concerned with administration and community relations, as well as program.\* Staff members need to be orientated to both national and world movements and to the YMCA-YWCA. Women staff members must have a thorough knowledge of the YWCA.

According to local and national community leaders who were interviewed, and who had an intimate knowledge of the Association, the structure of an amalgamated Association should enable both men and women and boys and girls to make their maximum contributions and should help women to overcome diffidence and men to reduce impatience. The structure should make possible clear communication about membership in the national and world movements to local boards, staff, committees and membership. There should be a continuation of the special methods used in each Association which assure that men, women, boys and girls are all provided with opportunities for leadership. This would mean that nationally chartered YMCA groups would be used only for boys and men in amalgamated Associations.

### EXTENSION POLICY

Those national board, committee and staff members who have been closely related to the extension policy of the YWCA vis-a-vis the YMCA indicated a need for closer consultation between the two Associations, and a need for greater flexibility to meet changing needs and to allow for the self-determination of each community.

\* See Suggested Constitution for YMCA-YWCAs



## CONCLUSIONS

### ESSENTIAL CONDITIONS NECESSARY TO CARRY OUT THE PURPOSE OF THE YWCA

A YWCA or a YMCA-YWCA can carry out the Purpose and objectives of the YWCA provided it fulfils the following essential conditions:-

#### I. PURPOSE AND OBJECTIVES

##### Essential Conditions for Achieving the Purpose of the YWCA

1. Recognition that the YWCA is an inclusive World Christian lay movement of women and girls in which members of all confessions share the responsibility of expressing the Christian faith in responsible action.

##### Recommended Activities to Meet these Conditions

1. Conscious efforts should be made to communicate to the members the meaning of belonging to the Association.

Productive use should be made of resources available through the national and world movement including field service, personnel, written material and conferences.

#### II. MEMBERSHIP

1. The membership of an Association should be open to girls and women of diverse religious, racial, cultural and economic backgrounds, and all members be provided with opportunities to grow in their commitment to the YWCA Purpose.

1. The Association should include in the membership persons of diverse racial, religious, occupational and cultural backgrounds.

Opportunities for involvement in the work of the Association shall be provided for members on the basis of their varied interests and abilities through such means as councils, conferences, program planning and evaluation.

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2. The members shall be provided with opportunities to

2. Members of all groups shall be encouraged to become

participate in work of the Association.

electoral members of the Association, charged with the responsibility of making decisions on major questions facing the Association.

Greater use should be made of Recognition or Induction Services to emphasize the importance of commitment to the YWCA Purpose.

3. The total membership shall share in the making and implementing of the policy.

3. Opportunities shall be provided for members to participate in local and national meetings where such policies are determined.

### III. LEADERSHIP

1. The volunteer and professional leadership of the Association should be committed to the Purpose of the YWCA, should be imbued with its Christian and international spirit, and able to communicate and implement the ideas contained in the Purpose.

The leadership should include members of all confessions.

1. Provision must be made for 'on the job' training of volunteers and staff in order to achieve a thorough understanding of the YWCA Purpose and objectives.

Provision should be made for staff members of YMCAs and YMCA-YWCAs to participate in YWCA training programs and other training experiences including consultation with national staff and volunteers.

2. Flexibility and breadth of outlook should be maintained by employing as staff women from different professional backgrounds who, while working within the framework of the Association, continue to maintain their professional connections.

Efforts should be made to extend the recruiting programs for staff in order to attract well qualified women willing to work in all forms of Association.

Amalgamated Associations should make special efforts to carry out the constitutional requirements concerning the division of responsibility carried by men and women, both volunteers and professional.

3. Both volunteers and staff should share the responsibility for making decisions both in administration and program.
3. Conscious efforts should be made to create an atmosphere in which a partnership can function.

The functions of board, committee, staff and other electoral members in all areas of decision making should be clearly defined in the constitution, by-laws, job descriptions and orientation manuals.

Training sessions of new board, committee, program volunteers and staff should be held regularly under the guidance of national and/or local experienced leadership.

#### IV. NEEDS OF THE INDIVIDUAL

1. The primary focus of all groups should be the growth and development of each individual member.
1. Volunteer and staff leaders should keep the needs and potentialities of the individual uppermost in mind so that group experiences are an opportunity for individual development and spiritual growth.

Recognition must always be given to varying abilities and the responsibilities which each individual can carry so that people are not pushed too hard nor held back in the assumption of responsibility.

#### V. EMPHASIS ON THE SPECIAL NEEDS OF GIRLS AND WOMEN

1. The needs, problems and potentialities of girls and women should be recognized by the Association and be reflected in the program.
1. All program planning of work with women and girls must take these needs into account.

Volunteer and staff leadership should be made aware of these needs and concerns.

Opportunities should be pro-

vided for women carrying leadership responsibility in amalgamated Associations to confer on their mutual concerns.

## VI. SOCIAL RESPONSIBILITY

1. An Association should be concerned with human needs in local, national and world communities and should feel responsible for giving leadership in the solution of problems affecting the well-being of people, with an alertness to those affecting the well-being of women and girls.
1. The Association should bring the issues of the day to the attention of the members and inspire them to take action by making use of the material on social issues prepared by the national and world YWCA, and by seeking ways of cooperating with other community groups.

## VII. PLANNING FOR THE FUTURE

1. An Association should be alert to the need for flexibility in the face of rapid social change so that it can evolve new ways of work, and adapt its program structure and physical facilities to meet the changing social needs.
1. It is essential that the following factors be taken into account.

The Association should maintain close liaison with the community and with those agencies with related concerns.

The need to become free from institutional concepts of program in order to evolve new and creative types of work.

The need, prior to drawing up plans for new buildings, to give careful consideration to and specifically outline the future program envisaged.

The need to recognize that a central building may not provide the best way of functioning in this mobile society, but that a central operating base with extension groups may be what is required in view of the type of neighbourhoods now being established.

The need to cooperate with other groups having to do with the welfare of the community as a whole.



# RECOMMENDATIONS NECESSARY TO CARRY OUT THE ESSENTIAL CONDITIONS

## RECOMMENDATIONS TO ALL FORMS OF ASSOCIATION

### 1. Leadership Development

(Recommendation relating especially to Conditions I, II, III).

In view of the importance the Study placed on leadership committed to the Purpose of the YWCA, and on the training and development of such leadership, It is recommended that primary emphasis be placed upon the training and development of volunteer and professional leadership in all Associations, and that in all leadership training endeavours, formal and informal, stress be laid on the Purpose of the Association.

### 2. Interconfessional Membership

(Recommendation relating especially to Conditions I, II, III).

Recognizing that the YWCA is an inclusive World Christian lay movement in which members of all confessions share the responsibility of expressing the Christian faith in responsible action, It is recommended that there be increased emphasis on the meaning of belonging to an inter-confessional movement by seeking to include in the leadership members who are Orthodox, Roman Catholic and Protestant.

### 3. Membership Development

(Recommendation relating especially to Conditions I, II, IV).

The Study revealed that activity members and program volunteers need more adequate information about the Purpose, objectives and the national and international program of the Association, It is therefore recommended that consideration be given to the preparation by the national office of a newsletter for periodic distribution to the total membership.

### 4. Special Concerns of Girls and Women

Recognizing the major concerns of girls and women in our society, It is recommended that greater em-

(Recommendations relating especially to Conditions IV, V, VI).

5. Health and Physical Education Standards and Practices for Girls and Women.

(Recommendation relating especially to Conditions II, IV, V).

6. Local-National Relationships

(Recommendation relating especially to Conditions I, II, III, VI).

7. Future Program and Buildings

(Recommendation relating especially to Conditions I, II, III, VII).

phasis be placed on programs for the 12-25 age group which emphasize Christian citizenship, preparation for early employment, family life, and the assumption of responsibility in the community. To this end there should be separate program committees in amalgamated Associations for girls and women and men and boys, and YMCA nationally chartered groups should be used for men and boys only.

It is recommended that health and physical education standards and practices as developed by the YWCA specifically for girls and women be implemented in all forms of Association, and that opportunities be sought to extend their use to other groups in the community.

Recognizing the need which the study has revealed for better communication between local and national Associations, and the need which the staff of newly established YMCA-YWCAs have for greater knowledge of the YWCA, and the need for newly appointed staff for training on the job,

It is recommended that the national structure be examined with a view to devising methods of communication which would maintain a close liaison between local Associations and national headquarters, thus adding to the strength and effectiveness of the total movement.

The Study has emphasized that the Association should be alert to the need for flexibility in the face of rapid social change and the need for adaptability in its program structure and physical facilities to meet rapidly changing conditions.

It is therefore recommended that special studies and pilot projects on

new areas of work be undertaken by local Associations in cooperation with the national Association, and that local Associations planning new locations and buildings take into account the essential conditions necessary to carry out the Purpose of the Association, and plan future operations so that the facilities will serve the Association's Purpose.

## 8. Forms of Association

(Recommendations  
relating to all  
Conditions).

Because this Study has revealed that PROVIDED the essential conditions as outlined are met and the constitutional requirements necessary for affiliation to the YWCA of Canada adhered to, there seems to be no inherent reason that would indicate that it is not possible to carry out the Purpose and objectives of the YWCA in any of the three forms of Association.

It is recommended that the three forms of Association continue to be recognized by the YWCA of Canada, and that all these forms be considered recommended forms of structure for newly established Associations and for Associations considering some form of cooperation.

This does not imply that there are no problems in each of the three forms of Association, in trying to fulfil the essential conditions and conform to constitutional requirements.

- 1) In all forms of Association there is a need for much greater emphasis on the training and development of volunteer and professional leadership imbued with and committed to the Purpose of the Association in order that they may communicate to the membership the meaning of belonging to the Association.
- 2) All forms of Association need to place much higher priority on the consistent and continuous encouragement of members to become electoral members, giving them opportunities to grow in commitment to the YWCA and to take responsibility for making decisions on questions facing the Association.
- 3) All forms of Association need to make social action a more vital part of program.

In the amalgamated Associations this Study has indicated:

- a) A need for greater conviction of the leadership in the amalgamated Associations that the electors are able to make the kind of decisions which the constitution assigns to them.
- b) A need for a wider and deeper consciousness on the part of amalgamated Associations of the YWCA's conviction that social action within the Association and in the larger community is a vital part of its program.
- c) A need for greater recognition and conviction regarding improving the status of women at home and abroad and to this end a need for all of the girls and women in amalgamated Associations to be members of and carry responsibility in programs, projects and meetings of the national and world YWCA.



## RECOMMENDATIONS RELATING TO THE TWO NATIONAL MOVEMENTS

### 9. Cooperation Between Men and Women

(Recommendation relating especially to Conditions III, V).

Because of the need in our society to learn more about and to understand better the changing roles of men and women, and for a commitment to find right relationships in the sharing of leadership in a common task,

It is recommended that the YWCA of Canada seek to confer with the National Council of YMCAs on the need for conferences on this subject, involving volunteers and staff, in all forms of Association.

### 10. YMCA-YWCA Department

(Recommendation relating especially to Conditions III, V, VI).

Recognizing the dual responsibility of amalgamated Associations to two national and world movements, and recognizing the importance of maintaining right relationships within this setting,

It is recommended that the YWCA of Canada seek to confer with the National Council of YMCAs about the possibility of creating a YMCA-YWCA Department which would be an integral part of the two national movements.

### 11. Extension

(Recommendation relating especially to Conditions V, VI, VII).

Recognizing the continued need for the experimental role of the YWCA in community development,

It is recommended that the YWCA of Canada seek to confer with the National Council of YMCAs with the object of revising the present policy and practice applicable to extension of work into new areas.

### 12. Local Autonomy

(Recommendation relating especially to Conditions I, II, III, V).

A common concern of all national movements is the question of local autonomy and the manner in which mutually agreed upon policy is accepted and acted upon.

Because this Study has revealed that there are differences in the ways in which the YMCA and the

YWCA practice local autonomy, particularly in the extent to which the two Associations involve their respective memberships in making decisions,

It is recommended that the YWCA of Canada seek to confer with the National Council of YMCAs to review the question of local autonomy with a view to establishing common procedures in matters affecting YMCA-YWCAs and extension policies.

13. YMCA and YWCA  
Cooperation

(Recommendation relating especially to Conditions V, VI, VII).

Recognizing that separate YMCAs and YWCAs and the two national movements have mutual concerns, significant characteristics and unique roles,

It is recommended that the YWCA and YMCA volunteers and staff seek to confer at the local national level on these mutual concerns in order to achieve a better understanding of the philosophy underlying each movement and to find ways of co-operating in a spirit of mutual trust.



METHOD OF THE STUDY

Reference has already been made to the 1953 YMCA-YWCA Commission. One of the recommendations from the Commission was that there should be research into the participation of women in separate and mixed groups and assess their relative effectiveness in training for community leadership.

The need for this research was recognized again at the Annual Meeting of the YWCA of Canada in 1958. Concern was expressed that there was a drift into amalgamation without enough thought and direction. Many members thought that the special contribution which the YWCA has to make to girls and women was being lost in amalgamated Associations. Those who were members of amalgamated Associations were just as clear that this was not so, and that amalgamation of the YMCA and the YWCA was good for everyone. The need was also expressed for a clarification of the extension policy of the YWCA vis a vis the YMCA, which is:-

"That either national body should advise the other when a community is interested in service whether of an individual or joint nature, and consultation by the interested local persons with both national bodies;

"That where new Associations in smaller communities are organized they should be "Joint Associations" (amalgamated) with a recommended standard Constitution which meets the National affiliation requirements of the National Council and establishes one Board and one Staff for management and execution of affairs."

In the light of all these considerations, the 1958 Annual Meeting recommended:-

"That the YWCA of Canada undertake a study of the role of the YWCA in the community today, with particular regard to its relationship with the YMCA."

Methods Used in the Study

Following the Annual Meeting the National Board met to discuss in more detail the terms of reference for the Study and to make suggestions regarding the focus and areas needing study. This was followed by several meetings of the Executive of the National Board to endeavour to set out a plan. These meetings



considered the general plan, the need for a budget, a Research Consultant, and the personnel of the nucleus Committee. The National Board approved the assignment of a National Staff member - Miss Jean Campbell - to give one half time to carry the functions of Study Director.

During this period also, consultations took place with a number of research consultants regarding the possibility of doing research on this question and the suggested methods of approach.

In March 1959 a Study Committee was set up under the chairmanship of Mrs. A. W. Ruby. The committee included members of the National Board, members who had practical experience in all three forms of Association, separate YWCAs, joint occupancy Associations with the YMCA, amalgamated Associations, and National Staff. The committee had its first meeting in March and by April it had established the following focus as a guide for the Study:

"To determine whether and under what conditions the purpose, objectives and methods of the YWCA can be and are being carried out in YWCAs, in YMCA-YWCAs and in YMCAs in Joint Occupancy with YMCAs. At present we have three alternative patterns and we need to discover in which alternative and under what conditions we could carry out our purpose satisfactorily."

Following the decision on the focus of the Study the committee proceeded to identify the essential elements which are basic and vital to the YWCA and which should not be lost in any form of Association or cooperation.

### Essential Elements Vital to the YWCA

1. The development of leadership potential of girls and women
  - a) within the Association
  - b) in community planning and social action
2. The purpose and scope of the YWCA as a World Christian Lay Movement with the obligation of providing opportunities for members to deepen their Christian faith to be better equipped to cope with the complex personal and social problems which they face.
3. Methods of work of the Association  
Because the emphasis of the YWCA is concerned primarily with the development and growth of the individual, the YWCA

uses the methods of adult education, Christian education, social group work, social case work, health and physical education and recreation to carry out its Purpose.

### Research Consultant

It was decided at the outset that it would be necessary to have a Research Consultant. The reasons for this decision stemmed chiefly from the previous YMCA-YWCA Commission which recommended that research was needed, particularly into the participation of women in separate and mixed groups in terms of assessing their relative effectiveness in training for community leadership. It was recognized that technical consultation is necessary to do this kind of research if it is to be scientifically valid. Dr. John Hill, Research Director, Rochester Council of Social Agencies, carried the role of Research Consultant throughout the project.

### The Hopes of the Study Committee

1. To produce a report which would contain ideas which could be translated into policy and to which separate and amalgamated Associations could refer.
2. To provide documentation regarding the experience of the past six years which would provide a basis for the evaluation of policy and a guide to program.
3. To enable all leadership to have opportunities to look at this evaluation and test out their own feelings in the light of it.
4. To study areas in which there has been conflict, such as health education standards, staff relationships, extension policy, community support and attitudes regarding recreation and group work.

The following questions seemed important to be studied thoroughly:-

1. To determine what happens to the leadership among girls and women in amalgamated Associations, separate YWCAs and YWCAs in joint occupancy with YMCAs.
2. To determine whether the YWCA as a Christian women's movement can be maintained in an amalgamated Association.

It was, therefore, decided to concentrate on such fundamental questions as -

#### IV.

What happens to the member? Are women and girls given opportunities for growth and development? Are women volunteers and staff carrying their share of leadership? Is public affairs being attended to, particularly as it affects women and girls?

The assumptions attached to these questions were that a Christian women's movement is important and that social action is an essential and vital part of the program of the YWCA.

Basic assumptions about the YWCA were listed as follows:-

- The development of leadership potential of women and the need of a specialized approach to enable girls and women to realize their fullest potentiality and to carry out their complementary role with boys and men.
- The recognition that separate groups for girls and women and men and boys are needed for the fullest development of persons in our society. This is particularly important because of the increased emphasis on co-education in our society.
- The conviction that those affected by policy decision shall be given an opportunity to share in policy making is vital to the YWCA.
- The partnership of volunteers and staff in administration of program is essential to the functioning of the YWCA.
- The conviction that the YWCA is a Christian lay movement with the obligations of providing opportunities for members to deepen their Christian faith, to be better equipped to cope with the complex personal and social problems which they face.
- The recognition that the Association recognizes itself as an active and integral part of the YWCA of Canada and through it of the World YWCA. It is important to have a girls' and women's organization functioning on the national and local level to enable women in other countries to obtain stimulation from them through the World YWCA.
- The conviction that the YWCA holds firmly to the belief that it should work actively in community planning and co-ordinating bodies.
- The development of awareness of social issues and the

need for social action is a vital part of the program of the YWCA.

### Time Schedule

A tentative time schedule was set up in May 1959 as follows:

1. The preparation and completion of plans for the study including the preparation of questionnaires, interview schedules, preparation of material for interviews, interviewers, and selection of interviewers and the selection of Associations to be interviewed, to be completed by August 31st, 1959.
2. The collection of data, including briefing of interviewers, collection of material through interviews and questionnaires, to be completed by March 31st, 1960.
3. The writing of the report to be circulated and studied by Associations, to form a basis for recommendations which may be presented to the National Convention in the spring of 1961. Report to be completed by May 31st, 1960.

Progress Report - The first progress report was prepared and sent to all Associations and to the National Council of the YMCA. Similar reports were prepared and sent out at intervals throughout the course of the project.

### Consultation with Enlarged Group of Representatives of Associations

By early June 1959 the Special Study Committee had reached the stage where it needed to have the reactions to the proposed plan of a cross-section group of Association leaders. A few representatives of separate YWCAs, amalgamated YMCA-YWCAs, and Associations in joint occupancy with the YMCA, were invited to meet with the Committee. Letters were written to a cross-section group of Associations across the country, provincial representatives and national board members, to get their opinions by mail. Opinions were asked for on the essential elements of the Study and on the items of information which had been identified as needing to be obtained from the three forms of Association. The purpose of these consultations was to get the opinion of representatives of the three forms of Associations regarding the appropriateness of these items.

Sixteen Associations were written to and replies were received from all of them. Representatives from Brantford, Galt, Kingston, Oshawa, Toronto and from the National Board attended a special meeting of the Study Committee to react in a face-to-



## VI.

face discussion on this material. Some very helpful comments were made by the person-to-person meetings and also through correspondence.

One amalgamated Association considered that the Study should focus only on amalgamated Associations. In general, however, there was agreement that the focus as stated in more comprehensive and that as a YWCA there is a need to study the Association in the three forms of operation.

Regarding the relation of the YWCA Study to the YMCA Study, several Associations emphasized the importance of consulting with the YMCA regarding ways of integrating the two reports. Representatives of amalgamated Associations felt that the results of both studies could well be used in amalgamated Associations, but even though the methods of the two studies are completely different, there is the possibility of arriving at some common factors.

The question was raised by London, Sarnia and Brantford as to whether there was a sufficient number of persons in the nucleus Study Committee with experience in amalgamated Associations. It was recognized that this committee needs to be small but it was felt that a person with experience in program either volunteer or staff, from an amalgamated Association would be an added strength to the committee. Following this suggestion, Mrs. T. O. Robinson, a former president of the London Association, agreed to become a member of the committee.

The chief comment, both by mail and at the consultation, was related to the statement prepared by the Study committee on the essential objectives of the YWCA. Concern was expressed that the objectives stated, to develop the leadership potentialities of girls and women, were too limited.

### New Statement of Objectives of the YWCA

On the basis of these comments, a revised statement of the objectives of the YWCA for the purpose of this Study was prepared.

"To provide women and girls with incentives for growth and responsible participation, and with leadership opportunities in the YWCA and in the local, national and world-wide community. The motivation for providing these opportunities is the Christian purpose of the Association and the incentive for carrying out its implications is commitment to the Purpose.

Individual and group services through such methods as

adult and Christian education, social case work and group work, health and physical education and recreation are provided to serve this broader Purpose."

### The Plan of Work

In brief, the plan was to collect information about YWCAs, YMCA-YWCAs and YWCAs in joint occupancy with YMCAs, and to learn under what conditions and in which forms of Associations the methods, Purpose and objectives of the YWCA are carried out satisfactorily.

### Collecting the Data

The next work of the Committee was to make plans for collecting the data which would give information about how these objectives could be achieved satisfactorily.

The plan called for information to be collected from every Association. Because the 67 Associations, Branches and Centres are so widely scattered over Canada, it was impossible to collect this information from each Association by personal interview. A compromise plan was developed by the Study Committee whereby fifteen Associations were selected for interviews on the basis of geography, size of Association, type and size of community, form of Association, and age and stage of development.

Information was collected from these fifteen Associations by personal and group interviews with presidents, executive directors, officers, board of directors, standing committees, activity members, program volunteers, staff members and lay community leaders. This information was supplemented by detailed questionnaires sent to all other Associations and branches.

### Questionnaires

Separate and distinct questionnaires were prepared for executive directors and staff, board and committee members, program volunteers and activity members. Emphasis was placed on the importance of each questionnaire being filled out well, and it was agreed that the onus for getting the questionnaire filled out and handed in would be on the local Association.

A trial run of questionnaires was carried out in August 1959, with the Toronto and Hamilton Associations and with the B.C. President's Training Camp and the suggested changes were incorporated in the final copies of the questionnaires. Regarding the selection of those to answer questionnaires, the executive director and all staff members were involved in individual and

## VIII.

group participation in the questionnaires; board and committee members included all presidents, the chairmen of the following committees - Program or Group Services, Individual Services, Membership, Public Affairs and World Service, and one committee member chosen at random from each of these committees. Also, an average of three program volunteers from each Association and ten activity members who were over 16 and who were not board, committee or staff, were selected at random from each Association. This meant that each Association was asked to answer approximately 20 questionnaires.

Questionnaires were mailed to the Associations in November 1959 for distribution. The copies of questionnaires for the president and executive director were given personally to these officers at the 1959 Annual Meeting when it was possible to do an explanation of the Study and of the questionnaires, and to have a discussion from the floor. It was suggested that, if possible, members be asked to fill out the questionnaires during the last week in November or during the first week in December 1959, and that a special week be set aside as the most effective way of dealing with the questionnaire. The achievement date for having the questionnaires returned to the national office was December 31st, 1959.

### Interviews

Careful preliminary work was done regarding the interviews. An interviewers' manual was prepared. Interviewers were selected on the basis of their skill in interviewing, their knowledge of the YWCA, and their objectivity. The four interviewers selected met together, three of them for one whole day with the Research Consultant and Director of the Study. The fourth interviewer met with the Study Director in Vancouver at a later date.

Associations were written to well in advance to plan the schedule for interviews. Executive directors were asked to think ahead about several basic questions, particularly regarding the objectives of the Study, and questions on how these objectives relate to the local Association program.

The following Associations were selected to be interviewed:- Brantford YMCA-YWCA; Brockville YMCA-YWCA; Calgary YWCA; Fredericton YMCA-YWCA; Halifax YWCA; Lakeshore Branch Toronto, Joint Occupancy; Ottawa YWCA; Quebec YWCA; Sarnia YMCA-YWCA; St. Catharines, Joint Occupancy; Saskatoon YWCA; Vancouver YWCA with a Joint Occupancy Branch; Windsor YMCA-YWCA; Winnipeg YWCA. Members of National Board, committees and staff and national community leaders were also interviewed.

The four interviewers were - Mrs. Helen Ford, past president of the YWCA of Edmonton, now living in Alberni, B.C., who did the interviewing of the western Associations. Mrs. W.G. Ross, former program director and executive director, and Mrs. Reta Parna, former program secretary, shared the responsibility for interviewing in Ontario and Quebec. Miss Donald McRae, former staff member of the Halifax Association, and of the national staff and at present the executive of the West Toronto Branch, did the interviewing in the Atlantic provinces.

In all, the replies of 1,310 individuals were obtained and recorded. Of these 1,310 persons, 795 of them were interviewed and 515 answered written questionnaires. Of this number 558 were board and committee members, 306 were activity members, 197 were staff, 130 were program volunteers and 119 were community leaders.

The community leaders were all persons with some knowledge of the Association. Some of them were former board, committee and staff members, some were representatives of kindred organizations, others work closely with the YWCA in community groups. They included lay representatives of the churches, deaconesses and clergy, officers of the Community Chest and Councils; representatives of public recreation; members of the Board of Education; aldermen, superintendent of schools, school principals, university leaders; librarians; representatives of the National Employment Service, especially the women's division; social agencies; women's organizations such as the Local Council of Women, Business and Professional Women's Club, University Women's Club; Department of Citizenship and Immigration; radio commentators and parents of members.

Community leaders were also interviewed from national organizations, including the Canadian Association for Adult Education, National YMCA, Student Christian Movement, Canadian Welfare Council, Department of Citizenship and Immigration, women's organizations of the churches, laity committee of Canadian Council of Churches, and the Women's Bureau of the Department of Labour.

During the months of February and March and April 1960 the material from the questionnaires and the interviews was summarized by type of Association. From these summaries there was prepared a general first draft compilation of the material in a single document.

The Study committee met early in May 1960 to discuss this first draft of material and decided that it would be helpful to have



## X.

this material looked at by a group of Associations for testing and for general reactions. All Associations were written to asking if they would be prepared to set up a small cross-section group of board, committee, staff, activity members, program volunteers, to study this material and meet together to make comments about it.

Thirty-one Associations agreed to set up such a Committee and replies were received from thirty Associations. It was from these replies, from the deliberations of the Study Committee, the National Board and staff, that the necessary conditions were identified for carrying out the Purpose, objectives and methods of the Association.

LIST OF ASSOCIATIONS, BRANCHES AND CENTRES -  
SEPTEMBER, 1960

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Associations, Branches & Centres

** Barrie	YMCA-YWCA
** Brampton	YMCA-YWCA
Brandon	YWCA
Brantford	YMCA-YWCA
** Brockville	YMCA-YWCA
Calgary	YWCA
Cobourg	YMCA-YWCA
* Cornwall	YMCA-YWCA
** Dartmouth	YMCA-YWCA
Edmonton	YWCA
Fredericton	YMCA-YWCA
Galt	YWCA
Guelph	YWCA
Halifax	YWCA
Hamilton	YWCA
- Mount Hamilton	YMCA-YWCA
- Ottawa Street Branch	YWCA
Kingston	YMCA-YWCA
Kirkland Lake	YWCA
Kitchener	YWCA
Lethbridge	YWCA
London	YMCA-YWCA
- London Branch	YMCA-YWCA
Medicine Hat	YMCA-YWCA
Moncton	YWCA
Montreal	YWCA
Moose Jaw	YMCA-YWCA
* New Westminster	YMCA-YWCA
Niagara Falls	YWCA
** Oakville	YMCA-YWCA
Oshawa	YWCA
Ottawa	YWCA
- Ottawa West Branch	YWCA
Owen Sound	YWCA
Peterborough	YWCA

\* Associations in the process of amalgamation

\*\* Associations which started as YMCA-YWCAs

## XII.

### Associations, Branches & Centres

Port Arthur	YMCA-YWCA
Prince Albert	YWCA
Quebec	YWCA
Regina	YWCA
St. Catharines	YWCA (Joint Occupancy)
Saint John	YWCA
St. John's	YWCA
St. Thomas	YWCA
Sarnia	YMCA-YWCA
Saskatoon	YWCA
Sherbrooke	YWCA
Stratford	YWCA
Sudbury	YWCA
Toronto	YWCA
- Central Branch	YWCA
- East Branch	YWCA
- Etobicoke Branch	YMCA-YWCA
- Lakeshore Branch	YWCA (Joint Occupancy)
- North Branch	YWCA
- West Branch	YWCA
- Weston Branch	YWCA
- Scarborough Centre	YWCA
- Thistletown Centre	YMCA-YWCA
- Willowdale Centre	YWCA
Vancouver	YWCA
- East Branch	YWCA (Joint Occupancy)
- Pender Branch	YWCA
* Victoria	YMCA-YWCA
** Welland	YMCA-YWCA
Windsor	YMCA-YWCA
Winnipeg	YWCA
Woodstock	YWCA

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Total YWCA Associations, Branches and Centres	44
Total YMCA-YWCA Associations, Branches & Centres	<u>23</u>
Total Number of Associations, Branches and Centres	67

In addition to the above listing of Associations, Branches and Centres there are 32 Extension Groups. The members of these groups are members of the YWCA of Canada.

STATISTICAL CHARTS1. PARTICIPATION OF WOMEN VOLUNTEERS IN YMCA-YWCAs

The statistical breakdown of the way in which women participate in the administration and program of YMCA-YWCAs is indicated in the following figures.

Office	Percentage of Associations with Women Officers			
	1956	1957	1958	1959
President	25%	20%	25%	25%
First Vice-President	86%	80%	69%	82%
Second Vice-President	33%	-	40%	25%
Third Vice-President	100%	33%	17%	80%
Corresponding Secretary	50%	57%	50%	100%
Recording Secretary	75%	80%	80%	64%
Treasurer	14%	-	6%	8%
Committee Chairmen	42%	40%	41%	39%
Percentage of girls and women members in YMCA-YWCAs	No Report	No Report	49%	45%



## 2. PARTICIPATION OF WOMEN STAFF IN YMCA-YWCAs

A statistical record of the number and kind of responsibilities carried by women staff members in amalgamated Associations in 1959-1960.

Associations Branches and Centres	Total Staff	Total Women Staff	Types of positions held by women staff						
			E. D.	As. E.D.	Pro. D.	Pro. W.	PH E	Ind. Ser.	Bus. Ad.
Barrie	1	-	-	-	-	-	-	-	-
Brampton	1	-	-	-	-	-	-	-	-
Brantford	10	6	-	1	-	2	1	1	1
Brockville	1	-	-	-	-	-	-	-	-
Cobourg	1	1	1	-	-	-	-	-	-
Dartmouth	2	-	-	-	-	-	-	-	-
Fredericton	2	1	-	-	-	1	-	-	-
- Mt. Hamilton Br.	2	1	-	-	-	1	-	-	-
Kingston	8	3	-	-	-	1	1	1	-
London and ) London Br.)	18	5	-	-	-	1	1	2	1
Moose Jaw	4	2	-	-	-	1	1	-	-
Oakville	1	-	-	-	-	-	-	-	-
Port Arthur	2	-	-	-	-	-	-	-	-
Sarnia	4	2	-	-	-	2	-	-	-
- Etobicoke Br.	4	2	-	-	-	2	-	-	-
- Thistletown Cr.	1	-	-	-	-	-	-	-	-
Welland	1	-	-	-	-	-	-	-	-
Windsor	7	4	-	-	-	1	1	2	-
<b>TOTALS</b>	<b>70</b>	<b>27</b>	<b>1</b>	<b>1</b>	<b>-</b>	<b>12</b>	<b>5</b>	<b>6</b>	<b>2</b>

### NOTE:

E.D.	Executive Director
As. E.D.	Assistant Executive Director
Pro. D.	Program Director
Pro. W.	Program Worker
PHE	Physical Health Education
Ind. Ser.	Individual Services
Bus. Ad.	Business Administrator

### 3. PARTICIPATION OF YMCA-YWCAs IN NATIONAL YWCA MEETINGS, CONFERENCES AND TRAINING COURSES, 1957-1960

(One of the major concerns of the YWCA is that members shall have opportunities to participate in all local and national meetings and share in making and implementing of the policy of the Association, and that women staff members shall relate professionally to the YWCA of Canada through correspondence, interviews and attendance at conferences and training courses).

Associations and Branches	Date of amal- gama- tion	Convention and Annual Meetings			Sem- inar on Christ- ian faith	National Assemblies			Staff Seminars			Total parti- cipa- tion	Total no. of events attend- ed.
		1957	1958	1959	1960	1958	1959	1960	1958	1959	1960		
Barrie	1956	-	-	-	-	-	-	-	-	-	-	-	-
Brampton	1956	-	3	-	3	-	-	-	-	-	-	9	3
Brantford	1954	5	2	2	3	-	-	-	1	-	2	21	8
Brockville	1957	-	2	-	-	-	-	-	-	-	-	2	1
Cobourg	1953	1	-	-	-	-	-	-	-	-	-	1	1
Dartmouth	1958	-	-	1	-	-	-	-	-	-	-	3	2
Fredericton	1936	3	-	-	-	-	-	-	-	-	-	8	3
-Mt. Hamilton	1958	-	-	-	-	-	-	-	-	1	-	1	1
Kingston	1959	4	1	2	1	-	-	-	-	-	1	13	6
London and London Br.	1951 1957	6 2	4 -	2 -	4 -	-	-	-	-	-	-	20	5
Moose Jaw	1954	2	-	-	-	-	-	-	-	-	-	3	2
Oakville	1956	-	-	-	-	-	-	-	-	-	-	-	-
Port Arthur	1950	1	1	1	-	-	-	-	-	-	-	7	4
Sarnia	1949	2	2	-	1	-	-	-	-	-	-	5	3
-Etobicoke Br.	1947	-	1	1	-	-	-	-	-	-	1	3	3
Welland	1954	-	-	-	-	-	-	-	-	-	-	-	-
Windsor	1947	6	2	2	2	-	-	2	-	2	1	21	8

NOTE: Associations which amalgamated in 1960 or which are in the process of amalgamation are not included in this table.

# 4. PARTICIPATION OF YWCAs IN NATIONAL YWCA MEETINGS, CONFERENCES AND TRAINING COURSES, 1957-1960

Associations and Branches	Annual Meetings				Seminar on Christ- ian faith	National Assemblies				Staff Seminars			Total par- ticipa- tion	Total no. of events
	1957 Conv.	1958	1959	1960		1958	1959	1960	1958	1959	1960			
Brandon	1	-	2	1	5	-	-	-	1	-	-	10	5	
Calgary	17	2	2	2	13	1	-	5	-	1	1	44	0	
Cornwall	2	2	2	2	5	-	-	1	-	-	-	14	6	
Edmonton	11	2	2	2	11	-	1	2	1	1	1	34	10	
Galt	3	2	2	2	-	-	-	-	1	1	1	12	7	
Guelph	4	2	2	2	-	-	-	-	1	-	-	11	5	
Halifax	10	2	2	1	8	1	-	2	-	1	-	27	8	
Hamilton*	36	4	4	4	18	2	-	6	2	2	1	79	10	
Kirkland Lake	-	-	-	-	-	-	-	-	-	-	-	-	-	
Kitchener	10	2	2	2	4	1	-	1	-	1	2	25	9	
Lethbridge	12	2	1	-	7	1	1	4	-	-	-	28	7	
Medicine Hat	4	1	-	-	-	-	-	-	-	-	1	6	3	
Moncton	2	2	2	2	5	1	-	-	1	-	-	15	7	
Montreal	15	2	2	2	10	1	1	1	3	3	2	42	11	
New West- minster	7	1	2	2	10	-	-	1	-	-	-	23	6	
Niagara Falls	-	2	2	2	3	-	-	-	-	-	-	9	4	
Oshawa	5	2	2	2	3	1	1	-	-	2	1	19	9	
Ottawa *	4	2	2	2	5	1	-	1	2	-	1	20	9	
Owen Sound	3	2	2	1	-	-	-	-	-	-	1	9	5	
Peterborough	10	2	2	2	-	1	-	-	1	1	2	21	8	

Associations and Branches	Annual Meetings			Seminar on Christ- ian faith	National Assemblies			Staff Seminars			Total par- ticipa- tion	Total no. of events	
	1957 Conv.	1958	1959		1960	1958	1959	1960	1958	1959			1960
Prince Albert	3	-	1	-	5	-	-	-	-	-	9	3	
Quebec	4	2	2	2	5	1	-	-	-	-	18	7	
Regina	7	2	2	2	10	-	-	-	-	1	24	6	
St.Catharines	5	2	2	2	5	-	1	2	1	1	22	10	
Saint John	5	2	2	2	10	1	-	2	-	-	24	7	
St. Johns'	14	2	1	2	30	1	-	-	-	-	50	6	
St. Thomas	2	2	2	2	10	1	-	-	-	-	19	6	
Saskatoon	8	2	2	2	20	-	-	5	1	1	41	8	
Sherbrooke	-	-	2	2	7	1	-	-	-	1	13	5	
Stratford	3	2	2	2	4	1	1	2	1	-	18	9	
Sudbury	-	2	2	2	5	-	-	-	-	-	11	4	
Toronto *	44	15	15	12	60	4	9	9	8	11	195	11	
Vancouver	21	2	2	2	50	1	6	6	4	3	98	11	
Victoria	8	1	2	2	8	1	-	2	-	-	24	7	
Winnipeg	13	2	2	2	50	1	1	2	3	2	84	11	
Woodstock	4	2	2	2	5	-	-	-	-	-	17	6	

\* Including branches



## 5. RECORD OF PROGRAMS USED BY AMALGAMATED ASSOCIATIONS

In the 1953 Commission Report the principle was stated that YWCA methods of work be used for girls' and women's work and YMCA methods of work for boys' and men's work. The record of amalgamated Associations in carrying out this principle is shown in the following figures which indicate that 75% of amalgamated Associations are using national YMCA program for girls' and women's groups which automatically cut off these girls and women from YWCA conferences and meetings.

Associations and Branches	Record of use of YMCA Program for Girls and Women			
	Hi Y	Phiat	Y's Menettes	Ladies Auxiliaries
Barrie	x	-	x	x
Brampton	-	x	-	-
Brantford	-	x	x	-
Brockville	x	-	-	-
Cobourg	-	-	x	-
Dartmouth	x	-	x	-
Fredericton	x	-	x	-
-Mt. Hamilton Br.	-	-	-	-
Kingston	-	-	-	-
London	x	x	-	-
-London Branch	-	-	-	-
Moose Jaw	x	-	x	x
Oakville	-	-	-	-
Port Arthur	-	-	x	-
Sarnia	x	-	-	-
- Etobicoke Branch	-	-	-	-
Welland	-	-	-	x
Windsor	-	-	-	-

Note: Associations which amalgamated in 1960 or which are in the process of amalgamation are not included in this table.

The following Associations have Y-Teen clubs and participate in the Y-Teen Conferences:-

Brampton	Moose Jaw
Brantford	Port Arthur
Cobourg	Etobicoke
Kingston	Windsor

## APPENDIX D

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CONSTITUTIONAL REQUIREMENTS FOR AFFILIATION WITH  
THE YWCA OF CANADA

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1. Acceptance and inclusion in the local constitution of the following or like Purpose -  
    "To build a fellowship of women and girls devoted to the task of realizing in their common life those ideals of personal and social living to which they are committed by their faith as Christians. In this endeavour they seek to understand Jesus, to share His love for all people, and to grow in the knowledge and love of God".
2. Membership open to women and girls of any race or creed.
3. Electoral membership granted to any woman or girl, 16 years of age or older, who accepts and subscribes to the Purpose hereinbefore set out.
4. Election of the Board of Directors from and by the electoral membership.
5. Signifying acceptance of the by-laws of the National Association.
6. Filing at the head office of the National Association an authenticated copy of their constitution and by-laws.
7. Annual reports to the National Association.
8. Paying annually such share of the expenses of the National Association as shall be determined and fixed at convention by the members of the National Association.

## APPENDIX E

### RECOMMENDATIONS OF THE JOINT COMMISSION OF THE WORLD'S ALLIANCE OF YMCAs AND THE WORLD YWCA - 1955

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The Joint Commission of the World's YMCA-YWCA used the following basic questions for the field study of the relationships between the YMCA and the YWCA, both national and local, around the world.

1. What does our Christian faith say about the equality and the differences between men and women?
2. What are the similarities and differences in the *raison d'être* of the two movements:
  - a) as reflected in the national Purpose statements?
  - b) as expressed in program?
3.
  - a) What needs, psychological, social and physical can be met for men, or women, in co-educational work that cannot be met in *separate* work?
  - b) What needs does separate work satisfy that co-educational work does not?
  - c) How can both of these sets of needs be met most effectively in program?
4. What is the effect on the local or national practices of the joint work of other youth organizations?
5. In the light of these answers, what would seem to be the simplest pattern for insuring effective cooperation between men and women in joint projects?

The following are the recommendations which the World YMCA-YWCA Commission presented to the two World Movements in 1955 and which were passed by both World Movements at that time.

1. That those National Movements which feel the need of greater clarity in YMCA-YWCA relationships set up a joint YMCA-YWCA Advisory Committee at the national level.
2. That the World Alliance of YMCAs and the World YWCA be asked to help National Movements by compiling relevant material which has bearing on the basic questions of relationships.
3. That, before Advisory Committees offer advice on local, regional or national problems or policies, they thoroughly discuss the basic questions as set out in the study reports, in the light of their national situation.

4. That such National Movements work towards the formulation of a national policy in regard to the relationships between the two Associations, which will conform to the present needs of their country.



## APPENDIX F

### FOR ASSOCIATIONS CONTEMPLATING AMALGAMATION

At present there are a number of Associations contemplating amalgamation and from time to time there may be others. Many of these seek guidance regarding the most helpful course of action needed during the period when amalgamation is under consideration.

As an aid to these associations seeking such help the following essential steps have been indicated by the findings of this study.

The recommended steps fall into two groups:-

- (a) Self appraisal by the local YWCA of what it stands for and why and how this can be implemented in its program, with special reference to the essential conditions.
- (b) The actual consultation with the YMCA.

#### A. Three Steps in Self-appraisal

1. A review of the YWCA Purpose, objectives and essential conditions and what the Association is trying to achieve in the individual development of its members and in social responsibility and action.  
(see pages 6, 11, 15-19, 22, 23-31, 37-39, 40-49)
2. A review and clarification of the standards and practices of the YWCA as they affect women and girls so that they can be maintained in any form of cooperation - (see Section 6, pages 40-49)
3. A review of the changing social conditions in the locality affecting women and girls that must be taken into account in planning the future program of any Association. These conditions will affect both the program, staff and building requirements. (see page 18-21, 32-34, 40-49)
4. The need to take time to take the above steps adequately in spite of any pressure there may be to move on to the next steps. (see page 38-39)

#### B. Recognition of the fact that there differences in the YMCA and the YWCA which will need to be reconciled, e. g. (see page 32-34)

1. Constituency - The YWCA is a movement of girls and women and the YMCA is a family organization.
2. In the YWCA more emphasis is placed on being a member-

ship movement by endeavouring to recruit committee personnel from the membership and through the policy making function of the member at convention. This membership participation in the policy making of the Association leads on to the emphasis which the YWCA places on the importance of women participating in social action. (see page 26-35)

In the National YMCA the policy making is done through the annual meeting by board and staff members. Individuals are encouraged to take social action but the Association does not do this as an organization in the same way as the YWCA.

These are quite different ways of working and have real implications for the way in which the potential leadership of girls and women are developed.

3. Program - The YWCA operates through Y-Teen and Young Adult clubs and classes locally organized and these groups are related to the national and world organizations through their local Associations. The YMCA on the other hand has nationally chartered clubs for women as well as men which relate to the National movement.
4. Health Education Practices and Standards - The Health Education standards and practices of the two movements are different. Partly because of being a women's movement the YWCA places great emphasis locally and nationally on an annual medical check-up prior to participation in Health and Physical Education classes. The YMCA has nationally approved programs and leadership awards and recognition under the direction of the national physical education committee. The YWCA encourages qualified staff to develop its own program in conjunction with nationally approved programs such as Red Cross, Swimming, Camping and Synchronized Swimming.
5. Residence Philosophy - The YWCA aims to serve in its residence young women away from home for the first time, either in their first job or doing vocational training. The cost of board and room is put at a rate within the means of these young women who are earning a small salary. The YMCA tends to think of the residence as income producing and tends to serve an older person than the YWCA serves.

## XXIV.

### C. Steps - Consultation with the YMCA \*

#### Principles

1. Evidence that the city could be better served by union.  
(see pages 38-39 of this study)
2. There should be a desire on the part of members and board members to unite. (see pages 22-28)
3. Assurance that the vital difference in organization and program can be resolved. (see pages 32-34)
4. Recognition of the obligations to the two national bodies and their world counterpart, as well as of the rights involved in national and world affiliation. (see pages 40-43)
5. Recognition of the partnership relation of the union and not annexation by either unit. (see pages 44-48)

#### Procedure

1. Each local unit would consult with their own national office.
2. Joint consideration by the two local boards with representatives from both national bodies.
3. Appointment of joint committees to explore program, organization, membership policies, staff relations, finance, building facilities.
4. Consideration by these two boards separately and together of the findings of these committees.
5. Discussion by the membership of the findings before a vote is taken by the membership. (see pages 24-25)
6. Official Board action.

### HOW THE YWCA BEGAN

The YWCA began in 1855 in England. It was started by two young women who became concerned about the spiritual and physical needs of young women. Emma Robarts, shy, unimpressive, living in a small village, began to realize that some girls she knew and others of whom she had heard, were becoming indifferent to spiritual things. With twenty-three of her friends, she formed a Prayer Circle. Every Saturday evening they met to pray for all young women everywhere. For over twenty years she guided from her home an increasing number of such groups in Britain and on the continent, and so began the world-wide Christian caring that is the undergirding of all YWCA program.

About the same time in London, another young woman, the Honourable Mrs. Arthur Kinnaird, became concerned about those of her sex who were suddenly demanding a place in the world. The daughters of many families of wealth and position were determined to go with Florence Nightingale as nurses to the Crimean War. But there was no place in the city where they could be adequately housed and supervised; their parents were distraught. Mrs. Kinnaird recognized the need and started a hostel to meet it. Any girl who required a bed, a meal or companionship could go there, and when the war was over it continued as "a home away from home" for girls coming to London to work.

The efforts of both of these young women were finally united under the name of the Young Women's Christian Association.

In 1870 in Saint John, N.B. another young women, Agnes Blizzard, also saw the need to do something about "the temporal, moral and religious welfare of young women dependent upon their own exertions for support". She, too, turned to her friends; they furnished two rooms and the first YWCA in Canada was born.

In Toronto, Quebec and Montreal other women saw the YWCA through the eyes of Lady Kinnaird - a safe place for girls to stay. YWCAs in those beginning years did evangelical and relief work, held prayer meetings, visited women in prison, collected clothing and food. They ran soup kitchens and kindergartens; taught girls how to make their clothes and hats. Realizing that young women needed training for jobs, classes in typing and shorthand were initiated by those early volunteers. But as fast as other organizations appeared to take over these activities, the YWCA gave them up and turned to new ones. Girls needed fun and exercise and the YWCA built gymnasiums and later swimming pools.

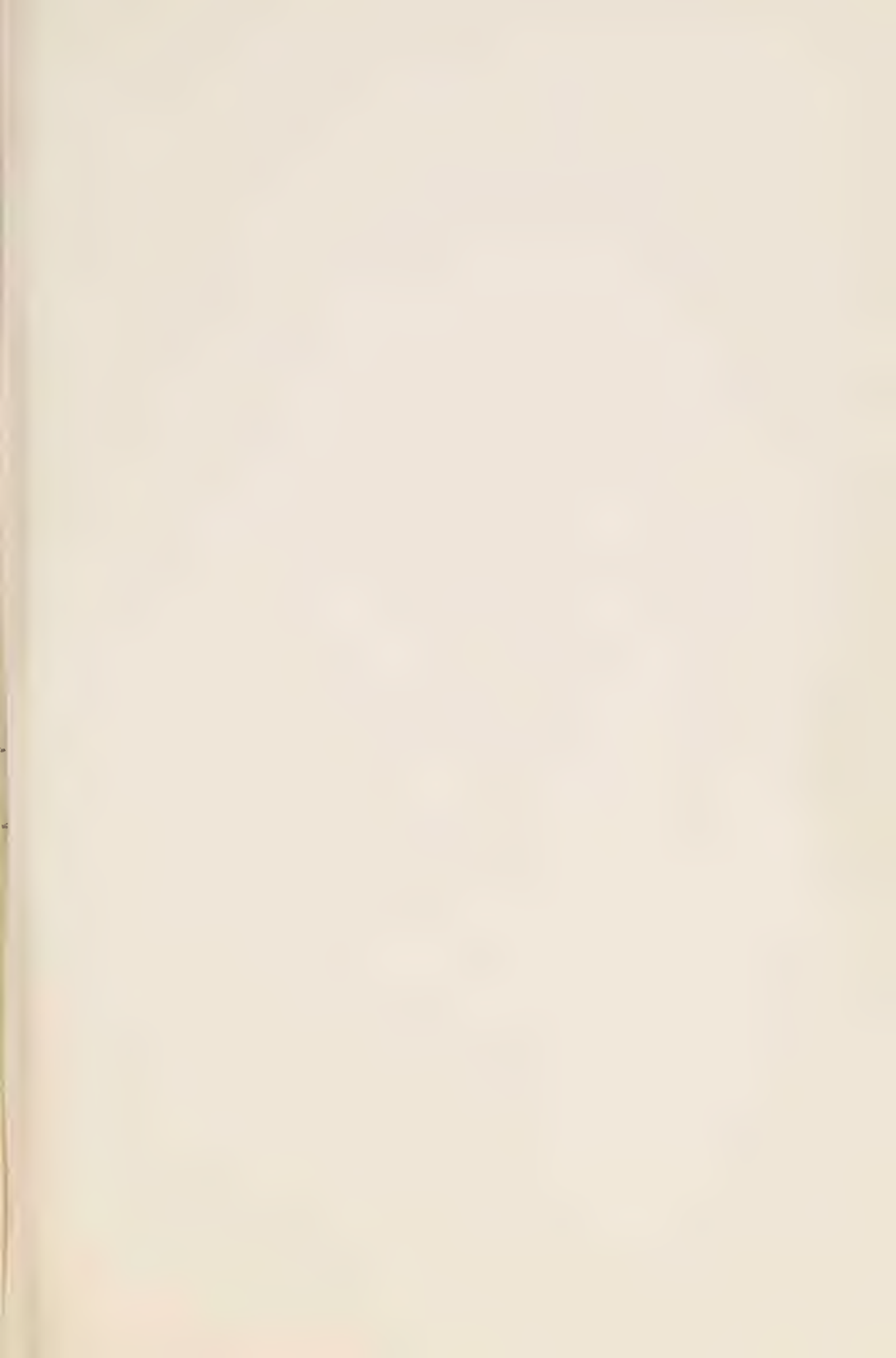
World Service work first began in 1903. During the first



World War, the YWCA operated Hostess Houses and recruited land girls and fruit pickers. In the depression years of the thirties, it helped girls and women who found themselves out of work; it welcomed new Canadians to the Councils of Friendship. In the second World War the YWCA was again active in Hostess Houses, Leave Centres and the Farm Service Force.

Today the YWCA of Canada has 67 Associations and Branches. In 23 centres there is a YMCA-YWCA.

This is how the YWCA began and so it goes on seeking always to meet the current needs of girls and young women against the background of their time and the world in which they live. From this century-old beginning, the YWCA today is a world-wide Christian lay movement of women and girls, operating in over 70 countries.





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BRIEF TO  
THE ROYAL COMMISSION  
ON BILINGUALISM AND BICULTURALISM

presented by  
YOUNG WOMEN'S CHRISTIAN ASSOCIATION OF CANADA

571 Jarvis Street  
Toronto 5, Ontario

JUNE 1965



Mrs. A. W. Ruby    - President

Miss Bertha Bassam - Chairman, Subcommittee on Preparation  
of Brief on Bilingualism and  
Biculturalism





TABLE OF CONTENTS

	<u>Paragraph</u>	<u>Page</u>
GENERAL STATEMENT OF YWCA'S POSITION		
RELATING TO BILINGUALISM AND BICULTURALISM	(1) - (10)	1
RECOMMENDATIONS TO ROYAL COMMISSION	(11)	3
- - -		
<u>APPENDIX A</u> - The YWCA in the Sixties -- Insights and Outlook (January, 1961)		
<u>APPENDIX B</u> - A Questionnaire re Biculturalism YWCA of Canada (October, 1963)		
<u>APPENDIX C</u> - "Families in Less Well Developed Areas" - June 1964 <u>Moncton, New Brunswick</u> Conference, Biculturalism and Bilingualism - March 1964 <u>Montreal, Quebec</u> (only 1 copy which is included in report for the Chairman of the Royal Commission) <u>Sponsored by:</u> The Junior League of Montreal Inc. The Montreal Council of Women The Montreal YWCA		
<u>APPENDIX D</u> - " <u>Building on Diversity</u> " - Young Adult National Assembly, YWCA, 1964, - Report to Centennial Commission		
<u>APPENDIX E</u> - <u>The International Training Institute</u> sponsored by the YWCAs of the U.S.A. and Canada, February - May, 1965		
<u>APPENDIX F</u> - <u>NATIONAL:</u> Ontario Y-Teen Leaders' Camp Physical Education Refresher Courses <u>LOCAL:</u> <u>Niagara Falls</u> - "Results of YWCA Study on Biculturalism, June 1964 <u>Ottawa</u> - Program Suggestions for Coordinated Leadership Training in a Bilingual Community <u>St. Catharines</u> - Invitation to Reception for New Citizens <u>Stratford</u> - 1964-65 Programme <u>Toronto</u> - Behind the Headlines, Annual Report 1964 <u>North Toronto Branch</u> - Report on French Conversation Classes		
<u>APPENDIX G</u> - <u>Montreal YWCA Resolution on Biculturalism</u> to the Quadrennial National Convention of the YWCA of Canada, May 30-June 4, 1965		
<u>APPENDIX H</u> - <u>Supplementary Information relating to Recommendation 4.</u>		



YOUNG WOMEN'S CHRISTIAN ASSOCIATION OF CANADA  
571 Jarvis Street, Toronto 5, Canada

GENERAL STATEMENT of YWCA'S POSITION

relating to

BILINGUALISM and BICULTURALISM

- (1) The Young Women's Christian Association of Canada is appreciative of this opportunity to present to the Royal Commission on Bilingualism and Biculturalism a brief statement of the Y.W.C.A.'s functions and responsibilities which relate to the business of the Commission.
- (2) The YWCA of Canada is a voluntary organization and part of a world-wide movement of women and girls. The work in 67 Associations is co-ordinated by the National Board with headquarters in Toronto. The YWCA of Canada has a total membership of approximately 74,000. (see Appendix A)
- (3) Membership in the YWCA is open to women and girls of every race, colour and creed. In general, the membership reflects the character of the population in a community. However, the proportion of non-Anglo-Saxon members in a community is not reflected in the membership of Boards and Committees. Continued efforts are being made to improve this situation with varying degrees of success. The Royal Commission, by requesting national organizations to report on their services to both English and French-Canadian citizens, has encouraged this Association to reconsider the nature and extent of its services both locally and nationally.
- (4) At the 1963 Annual Meeting, delegates from across Canada were invited by the President to attend a special meeting to discuss biculturalism and bilingualism. The response was excellent and keen interest was shown in the whole question. Delegates were eager to understand the significance for Canada of the language and social problems involved, and also the significance of these problems for the work they were to return to in their own communities.
- (5) Following this special meeting, the National Office sent to each local YWCA a Questionnaire (see Appendix B). It inquired about the community, the English-speaking and French-speaking Canadians and other ethnic groups. The local Associations were asked to what extent these groups were represented in the activities of the Association. They were





also asked to investigate the possible interest in their Association in discussing the issues involved in bilingualism and biculturalism.

(6) The Questionnaire was a very simple one. Nevertheless, the 36 replies did bring in some interesting facts and opinions from 8 provinces and 30 municipalities. Two-thirds of the replies ranged from an outright "NO" to "NOT MUCH" local interest in the question of biculturalism. From the Questionnaire and from annual reports on file at the National Office, it is known that some Associations had planned and are planning programs aimed to interest French-Canadians and new Canadians. Some sponsored French and English conversation classes and others increased the number of such classes they already had.

(7) The Y.W.C.A. has participated in a number of meetings and conferences with other organizations where bilingualism and biculturalism were discussed (Appendix C). It has initiated or co-sponsored meetings on this subject at the local and the national level. One of the most important national meetings was "Building on Diversity". This Biennial National Assembly of the YWCA of Canada (see Appendix D) was held in St. John's, Newfoundland in August, 1964. It was attended by about 30 youthful delegates ranging in age from 17 to 35 and coming from 9 provinces. Many of the delegates were confronted for the first time with this fact of diversity in Canada. They were intrigued by this new knowledge, and they were stimulated to try to discover how Canadian unity can be achieved. They were eager to be involved in further study and action directed toward the achievement of unity.

(8) The Y.W.C.A. is in the fortunate position of being able to assist women and girls in matters educational, vocational and recreational. It also is able to help them acquire and maintain an effective interest in Canadian affairs. This is all possible through the organized program of the Association. Local Association programs, YWCA Conferences, summer camps and leadership institutes emphasize important local, national and international problems and provide pertinent facts for the discussion of such problems (see Appendices E and F). Programs and meetings bring together members of various ethnic groups, and provide an opportunity for the people present to know each other as persons. This personal contact which the Y.W.C.A. promotes leads, we believe, to better understanding among the members of the various groups within





a community and thus assists in fostering a spirit of national unity.

(9) One example of this is that the work of the Y.W.C.A. in English-speaking Canada has been enriched by the leadership of three qualified French-speaking Canadian staff members who have worked for several years in local Associations. For those young women and the Association, this has been a mutually worthwhile experience.

(10) In conclusion, we wish to state that the National Board and the local Boards of the YWCA of Canada will continue to work for Canadian unity. (see Appendix G) The maintenance of presently established programs, the introduction of new ones, and particularly the experimental work which might be carried on are all influenced to a significant degree by the extent of our financial support. Your request for information has prompted the members of our various Boards and the staff members again to evaluate the program, services and administration of the Association. In doing this, serious consideration will be given to the degree to which the membership and leadership are representative of the community. Assured action in these matters was indicated by the delegates from across Canada who were present at the 1964 Annual Meeting in October at Toronto.

#### RECOMMENDATIONS:

(11) We wish to suggest that the Royal Commission include in its recommendations the following:

- (1) that the educational authorities in all provinces be urged to improve the teaching of French and English in both elementary and secondary schools;
- (2) that the Report to the Quebec government of its Royal Commission on Education, under the chairmanship of The Right Reverend Alphonse-Marie Parent, or the excellent summaries of Parts I and II of the Report issued by the Royal Commission be distributed to all Canadian educational bodies, and to those voluntary organizations such as the Y.W.C.A., which are concerned with educational and vocational guidance, and/or placement services.





As the general public is concerned with the maintenance of adequate and efficient educational services, it is advisable that all Canadians have the opportunity to study this revolutionary Report. It advocates provincially controlled education from kindergarten to post-graduate work under the direction of a Quebec Ministry of Education. This modern approach to educational needs should be of interest and value to Canadians;

- (3) that it be made known through the regular media of communication that there are challenging opportunities and a definite need for bilingual people in the community services of voluntary organizations such as the Y.W.C.A.;
- (4) that Federal financial aid of approximately \$15,000.00 be given to the Y.W.C.A. of Canada to sponsor and direct new and experimental programs aimed to promote mutual understanding among the women and girls of different cultural backgrounds, and to assist them, wherever they may be, in their changing vocational, social and recreational problems (see Appendix H).

- - - - -

YWCA OF CANADA  
571 Jarvis St.  
Toronto 5, Ont.  
June - 1965



A QUESTIONNAIRE RE BI-CULTURALISM

City \_\_\_\_\_

Branch \_\_\_\_\_

Note: Approximate figures only are wanted.

A Yes - No - Don't know - can be the other answers.

DOES YOUR COMMUNITY HAVE?

1. A French speaking population \_\_\_\_\_ Roman Catholic \_\_\_\_\_ Protestant \_\_\_\_\_
2. French speaking schools \_\_\_\_\_
3. French newspaper \_\_\_\_\_ T.V. \_\_\_\_\_ Radio \_\_\_\_\_
4. Are your schools beginning to teach French in the elementary grades? \_\_\_\_\_

DOES YOUR ASSOCIATION HAVE?

1. French speaking members \_\_\_\_\_ on Board \_\_\_\_\_ in committees \_\_\_\_\_  
in residence \_\_\_\_\_ in clubs \_\_\_\_\_ in classes \_\_\_\_\_ at camp \_\_\_\_\_  
Are they of French-Canadian origin \_\_\_\_\_ are they of European origin \_\_\_\_\_
  2. French speaking staff members \_\_\_\_\_ are they of French-Canadian origin \_\_\_\_\_  
are they of European origin \_\_\_\_\_
  3. French conversation classes \_\_\_\_\_ French language classes \_\_\_\_\_  
For what age group \_\_\_\_\_ are your teachers of French-Canadian origin \_\_\_\_\_  
are your teachers of European origin \_\_\_\_\_
  4. Is there an interest in your association in the question of bi-culturalism \_\_\_\_\_  
If so, is this interest embodied in any special program \_\_\_\_\_ French language  
classes \_\_\_\_\_ discussion groups \_\_\_\_\_ other \_\_\_\_\_
- OTHER COMMENTS \_\_\_\_\_
- \_\_\_\_\_

REMEMBER TO POST BY 20th OCTOBER 1963

to: Public Affairs Committee

571 Jarvis Street

Toronto 5, Ontario

YWCA of CANADA  
571 Jarvis St.  
Toronto 5, Ont.  
June, 1965





Appendix C

"FAMILIES IN LESS WELL DEVELOPED AREAS"

June 1964

(Canadian Conference on the Family)

Moncton, New Brunswick

# YOUNG WOMEN'S CHRISTIAN ASSOCIATION



MONCTON, N. B.

November 13, 1964

Miss Bertha Bassam  
Public Affairs and World Service  
Education Committee  
YWCA of Canada  
571 Jarvis Street  
Toronto 5, Ontario

Dear Miss Bassam:

Further to our conversation at Annual Meeting with reference to the brief of the YWCA of Canada on Bilingualism and Biculturalism.

Under separate cover, we are sending you 35 copies of the brief prepared in our Association for the Vanier Conference on the Family which was held in Ottawa in June. Also a draft copy of the French Group's presentation sent in at the same time and a copy of the covering letter.

Early in the year, our Association was invited to a meeting to plan submissions to the Vanier Conference. Our Executive Director and I attended and found that the French representation had already done considerable work on their presentation. Because of the limited time, it was decided that we would work in separate groups, then meet together and share our findings before submitting them.

The English Group worked at weekly luncheon meetings in our YWCA and in late March, the two groups met at the Centre Paroissial De L'Assomption to share our work. The French Group graciously presented a translation of their brief. This meeting was a new and interesting experience for everyone present and it was suggested that we get together in the near future on some other project of mutual interest.

You might be also interested to know that during the past year, a Joint Committee of members of the Canadian Mental Health Association, the Ministerial Association, the YMCA and the YWCA have met regularly in our Building, working on a "Preparation for Marriage" and "Family Life Education Courses for Teen Ageds". This Committee has French Clergy and Laity members. This is a continuing project.

Our Association was represented at all sessions of the Royal Commission on Bilingualism and Biculturalism held in Moncton.

Yours truly,

Mrs. A. A. Cumming, President  
Moncton YWCA

SHOULDER  
SERVICE

"FAMILIES IN LESS WELL DEVELOPED AREAS"

Moncton Family and Children Services...	Mrs. Anna Tingley, Social Worker
Moncton Public Schools.....	Mr. P. L. Drader, Attendance Officer
Moncton Boys Club.....	Mr. E. A. Cotton, Ex-Director and Field Rep.
Victorian Order of Nurses.....	Miss Vivian Sharpe, Director
Moncton Ministerial Association.....	Rev. W. W. Beach, Mount Royal United Church
Young Women's Christian Association....	Mrs. A. A. Cumming, Pres. Miss Lillian McNulty, Board Mrs. H. E. Beamer, Ex-Director





## FAMILIES IN LESS WELL DEVELOPED AREAS

Whereas the North and Eastern side of the Province of New Brunswick are included among the less well developed areas of the nation, and the majority of families in this area have considerably below the average family income for the nation as a whole; and whereas the City of Moncton is the major city in the area and until recently its only city; and as a result is vitally affected by the status of these people in the area serviced by the city, and by their influx into the city; we therefore felt this matter to be of major concern to us, and our study to be of value to other metropolitan areas in similar situations.

## CAUSES

We sought first to determine the causes of this situation in these areas of New Brunswick, because it was not always so. At the time of Confederation the Maritime Provinces were as prosperous as any province brought into Confederation, due principally to their proximity to the New England States with whom a thriving coastal shipping trade was carried on. Even stone was shipped for use in the construction of buildings in their cities. With the resulting tariff walls brought into being after Confederation for the protection of manufacturers in Central Canada, the U.S.A., reciprocated by placing such high tariffs on Canadian goods as to make trade impossible; and to compete in the Canadian Market was not possible or profitable. Since that time the Maritimes have become gradually less prosperous, especially the areas lacking the natural resources, or development of these resources necessary to maintain their standard of living.

A large portion of the rural population from Restigouche County to Albert County farm on small areas of poor farming land, and they supplement their income by fishing, woods work, and odd jobs. This kind of mixed economy, with men out of work several months of the year must make for a low standard of living. For more than half the population of this area there has been no industry, until very recently, where they could find year round employment.

Until the initiation of the County Finance System following World War II, educational facilities in much of this area were of a very low standard or non-existent. There are areas in New Brunswick where a large number of adults are illiterate. Add lack of education to poor economic opportunity and you have ignorance, poverty, illness, welfare problems, etc.

## DEVELOPMENTS

We would like to point out strongly that this is the picture as it has been. Much is being done to change this picture. We shall explain briefly what some of these changes are and how they effect the families living in the area.



## EDUCATION

In 1946,-47,-48, while Dr. C. H. Blakeny was Minister of Education for this province, an era of unprecedented progress began in our educational picture. Possibly among the most notable of his achievements was the school consolidation program, which made high school education possible for all children in the province. Dr. Blakeny's successors have carried through this program and have gone much further. Through our government it is now possible for any student, with the ability to do so, to get a college education. There are now seven degree conferring colleges in New Brunswick. In the past two years there have been four Technical Training Schools open in the province, two of which are in the area under study. In these schools, students may choose from a large variety of trades, such as; mechanics, plumbers, barbers, hairdressers, nurses' assistants, chefs, carpenters, etc. They may also learn to teach these trades, if they have the necessary qualifications, and all at no expense to the student. There has also been a tremendous improvement in the standard of training in the nursing profession, in the past few years.

## INDUSTRY

All this training of our youth could soon bankrupt the Province if we cannot absorb them into industry here, so effort has been made to establish industry and it is interesting to note what has already been accomplished. A large Pulp Mill and Oil Refinery in Saint John, an Electronic Plant at Campbellton, Distillery in Richibucto, Pulp Mill in South Nelson, Smelter and much Mining development near Bathurst. These last five should vastly effect the economy of the East and North of the Province. Along with this, the government has subsidized the formation of Dragger Fleets allowing the fishing industry to harvest fish in off-shore areas that they could not financially or economically reach previously, due to limited capital and equipment. This, plus the building of many fish plants to process this harvest, has resulted in a marked financial boost to the area.

## CULTURAL CHANGE

At the same time as our educational changes were taking place, a very subtle change was taking place in our culture, which is just becoming evident in our society lately, particularly with regard to the French speaking segment of our population. Approximately one-third of our doctors, dentists, lawyers and most of the architects in the City of Moncton are people of French descent. This has been achieved through hard work and sacrifice and the desire on the part of the Acadians to take their rightful place in our society. With the building of the French University of Moncton, this trend will surely continue and benefit the Province as a whole.





### EFFECTS UPON THE FAMILY

It was felt by all who worked on this brief, only one of whom was born in this area, (it should be noted), that this was an unusually good area in which to bring up a family. Many reasons were discussed, some of which follow:

One of the most obvious good effects on the family living in this area is the slower pace of living and accompanying this an ease of tension. This being the cause of so many ills and problems, that any lessening on it could only be interpreted as having a good effect on everyone in general, and the family in particular. This slower pace also gives the father much more time to spend with his children, which brings us to another advantage.

At our very doorstep we have a wealth of outdoor recreation at little or no cost. We have: hunting, fishing, swimming, skating, boating, all within easy reach of every home in this area. The good effects this has on our families cannot be stressed too highly.

Families in this area tend to be somewhat self-sufficient because they can live comfortably and well on an income well below the national average. To substantiate this, statistics on a family on an income well below the national average have been found and are as follows: the couple have been married ten years, were twenty-one years old when married, and the husband was earning thirty-five dollars a week. They now have four children aged one to nine years, and he now earns sixty-five dollars a week. Early in their married life they bought a partially finished house which they completed themselves. The house had a four thousand dollar mortgage on it which they have completely paid off. They have a satisfactory church affiliation to which they contribute regularly. They own a second-hand car, carry insurance, and have a summer holiday each year. At the moment their total indebtedness is two hundred and seven dollars. This is of course an unusual couple, but the point is that this can be accomplished here, while we doubt if it would be possible in a more prosperous area.

These are merely some of the reasons families choose to live in this area. It can be summed up very briefly by quoting a poem about the Maritimes, which appeared in the March issue of "Readers Digest":

" It reaches you through all your senses.  
It's what you see; you hear; you smell; you feel.  
It's an atmosphere, invigorating, yet restful to the mind.  
It's a state of being.  
An antidote for crowded cities, for rush and bustle."









APPENDIX D

YOUNG WOMEN'S CHRISTIAN ASSOCIATION OF CANADA

"BUILDING ON DIVERSITY"

YOUNG ADULT NATIONAL ASSEMBLY, 1964

REPORT TO CENTENNIAL COMMISSION

NOVEMBER 1964

YWCA of CANADA  
571 Jarvis St.  
Toronto 5, Ont.  
June - 1965



## C O N T E N T S

### I Report

### II Appendix:

Preparatory Material (May Program Folder)

Some Notes on National Assembly 1964

Pre-Conference Flyers (3)

Major Problems Facing Canada

Workshops

Notes re Discussion Groups

Memo re Centennial Committee

Interim Statement of Account

List of Delegates

Report by a Delegate

Post-Conference Letter to Delegates

Evaluation Form

Resource Materials and Program Suggestions Sent to  
All YWCAs and Delegates





## YWCA OF CANADA

### YOUNG ADULT NATIONAL ASSEMBLY

St. John's, Newfoundland, July 26 - August 1, 1964

#### "BUILDING ON DIVERSITY"

#### Background and Purpose

This national conference for Young Adult members of YWCAs across Canada is held regularly each two years. The past two National Assemblies were on the topic of East-West Understanding held at Banff in 1960, and International Understanding held at St. Sauveur in 1962.

In selecting a theme for the 1964 Assembly, the most vital topic was decided to be that of Canadian unity. There was great enthusiasm for the idea of holding the conference in Newfoundland, as a province possessing a particular Canadian diversity. The expense of travelling to Newfoundland appeared to be prohibitive, however, for most of the potential young delegates; and at this stage we applied for a grant from the Centennial Commission to assist with the additional travel expense, and also to enable delegates to attend from a diversity of backgrounds wider than would have been possible otherwise.

A preliminary meeting described the plan as follows:

"The theme for 1964 will be "Building on Diversity". Participants will explore the current Canadian scene by meeting with, rather than talking about, Canadians of diverse backgrounds. The most meaningful kind of meeting offers opportunities not only to discuss the various cultural differences in Canada, but to experience an encounter with people of various backgrounds. This could be patterned on the Japan-Canada YWCA Seminar, Mutual Understanding, held in 1963 where a group of 35 people lived together for one week and came to know each other personally through informal contact and discussion in small groups, as well as learning of each other's cultures through lectures and presentations. Special efforts will be made to have a delegation which is more representative of the Canadian population than is the usual conference group."

#### Aims

The following objectives were outlined by the planning committee:

1. Young people need to meet young people from other parts of Canada to discuss background, share thoughts, and try to identify problems of different parts of Canada.
2. Develop awareness of what it is to be a Canadian. (It's so vague. Nobody ever tells us", said one young committee member.)
3. Learn of the different regional, as well as ethnic attitudes, concerning, for example, education, woman's role, family life, work, social life.

### Aims (continued)

4. Decide what we as individuals and as YWCA members can contribute towards Canadian unity.
5. Become familiar with the various cultural contributions of Canadians and especially those of Newfoundland.

### Delegates

Thirty-one delegates attended, representing nine provinces. In addition, some Newfoundland YWCA members attended sessions. Ages were very diverse, including three high school girls, business girls, young mothers and older women. There were also variations in education, religion, and ethnic background. Only two French-speaking girls attended, whereas originally it was hoped to require equipment for simultaneous translation.

The most important diversity turned out to be provincial, and this was probably because the province of Newfoundland played such a major part in the delegates' learning; causing them to make comparisons with life in their own province and in those of their fellow delegates.

### Program

The program included:

Presentations on the theme by Mr. A. J. Cormier each day: "Dynamics of Diversity", "Our Values", "What is a Healthy Society?", "Frontiers", "Building on Diversity". (Excerpts are attached)

Discussion in small groups, following each presentation - to explore the topic, and include delegates' ideas and concerns out of their diverse experiences.

Workshop sessions - "Work on practical projects, towards resolving conflicts, overcoming barriers of hostility, suspicion and indifference; to 'take home' new ways to build on the diversities of religion, family and community life, education and employment, leisure time and cultural pursuits." Workshop topics: Religious Diversities; Educational and Economic Opportunity; Diversities of Legend, Humour, Social Life; Human Rights; Family and Community Life.

### Meet Newfoundland

Delegates became acquainted with Newfoundland and its people in several ways: Each delegate was entertained in a YWCA member's home for a day. Members also accompanied delegates on three trips to see the city and the country outside of St. John's. Delegates talked with fishermen and store-keepers, but met largely the upper strata of citizens. Local people took part in all Workshop groups as resource leaders. These included teachers, a nurse, a lawyer, social workers, professors, clergymen, a librarian - who were specialists related to the topics. At the time this caused great frustration on the part of the delegates, but afterwards they recognized it as one of the best learning experiences.



### Cultural and Recreational Activities

Delegates were asked to bring samples of arts and crafts; legend, folklore and humour; folksongs or dances from their province or background and presented an evening with the focus: Can crafts, folklore and folksong help us to understand each other? Do these things tell us anything about the area or people who made them?

### Preparation and Follow-up

Preparatory background materials were sent to delegates and also to all YWCAs in Canada. (See Program Folder attached) In one YWCA a group met with their delegate for a six-week study before the Assembly.

A reunion was held in September for the delegates from Southern Ontario to share ideas re how to report back, to whom to report (groups within and also outside of the YWCA), how our experiences can be channelled into programs. Also an attempt was made to review and focus the learning about Newfoundland diversities.

The suggestions from this meeting were sent out in a letter to all delegates and to their YWCAs. Follow-up Program and Suggestions and Resources were sent to all YWCAs. (enclosed)

### Evaluation

1. The element that made this an experience in diversity in addition to a conference about diversity was the location - Newfoundland. There was a real "living through" of the topic of the conference. Most delegates were shocked with some aspects of Newfoundland. During the first days, at the same time that they were discussing the theories of prejudging and cultural differences they were severely critical of the Newfoundland school system, parochialism, and social stratification. However, during the week, people became aware, in varying degrees, of the relationship between their discussions and their attitudes. Also they came to appreciate the strengths of the Newfoundland people and to see the province as being at a particular stage in its development. At the Reunion, one delegate mentioned that while giving her report and showing slides she has been called on several times to "explain" Newfoundland, and to make people aware of some of the "riches" there, including the wonderful people. Some delegates commented:

"The setting was to my mind ideal because in learning at first hand all about this new province of Newfoundland, our minds were awakened and alert to the diversities in other provinces."

"Since our theme was diversity, Newfoundland seemed a logical site for our conference, for no other province offers so unique and diverse a culture and way of life."

"I think there is much to be gained in holding the Assembly in a place that reflects a part of Canada as St. John's did. Canadians need to know Canada better!"



### Evaluation (continued)

"It gave me a better understanding of the way people live (especially in the east)."

"This conference was better than others because it allowed time to get to know Newfoundland and the people that live there."

"I especially liked having Newfoundland community leaders in our workshops."

2. A second main area of growth was related to awareness of Canada and being a Canadian.

"My new awareness is the key to my experiences. I became more aware of my country, its peoples, and its problems." (a business girl)

"On the Crafts Night, I learned more about Canadian crafts and way of life than I have ever learned." (a young mother)

"It has made me want to learn more and to realize that it is important to learn about your own country." (a high school girl)

3. Several delegates felt that one of their main learnings was that they found out what the YWCA is and does, nationally and world-wide.

4. Some helpful aspects of the conference:

#### Mr. Cormier's Presentations

"Mr. Cormier made a splendid resource person with his vast knowledge of problems in Canada, and the history, psychology and philosophy behind these problems. We enjoyed his informality."

"The thought that stays with me most closely is Mr. Cormier's statement 'that the YWCA should be a change-agent'."

#### Finances

"If it had not been for the travel grant I received I would never have been able to go, I'm sure."

#### Preparation

"I did more reading about Canada's diversities and problems in the few weeks before Assembly than in several years."

(However, most delegates felt they had not received materials early enough for good preparation. It is recommended that the conference topic be set even before the place and speaker can be known, and that this theme be suggested to local YWCAs for study during the year preceding the conference.)

Delegates

"The content of the delegation was a good representation of the variety of creed, colour and nationality which makes up our population. Also the variety of age groups was good in that we were not confined to the opinions or thoughts of one age group."

5. Some Resulting Experiences:

"The fact that I was a delegate to National Assembly enabled me to take part in the YWCA presentation to the Select Committee on Youth of the Ontario Government - a very interesting and profitable experience. With reference to opinions expressed at that time, I am going to be interviewed on a CBC show. I hope I can continue in other ways to tell people about it."

(high school girl)

"Last week-end my husband drove us to shop in the St. Lawrence Market in Toronto, and my family's next car ride is going to be to Kitchener to see the Mennonites. So you see, I have come home to see my own province."

(young mother)

"Since the Assembly, I read the newspaper and magazine articles with a new outlook."

(business girl)

Delegates have been busy reporting to groups in their own communities. Two delegates gave an impressive report to the YWCA of Canada Annual Meeting.

6. See "What Can National Assembly Mean Now to YWCA Programs" (enclosed) for delegates' and other suggested projects, including Centennial ideas and National Conferences.

The YWCA of Canada wishes to express appreciation to the Centennial Commission for assistance with finances and for the excellent leadership of Mr. Cormier.

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YWCA of Canada  
571 Jarvis St.  
Toronto 5, Ont.



## "BUILDING ON DIVERSITY"

# WHAT DO YOU THINK?

The following are some excerpts from talks by Mr. A.J. Cormier given at the Young Adult National Assembly 1964.

Your group may find some of these interesting to read and discuss. Perhaps they will lead to one or two program ideas suitable for your group or your Y.W.C.A.

\* \* \* \* \*

### PREJUDICE:

Prejudice develops in order to satisfy personality needs. Our personal needs depend on our socialization with other people. Some of us need prejudice as a crutch. For example, some may say "We didn't succeed because of the Jews", etc. We use it unconsciously to bolster our self-esteem.

Prejudice is Useful. It may be used to serve group interest. There is never enough wealth, esteem and power to go around, so we develop prejudices and discriminations to usurp the powers of others. When we want to dispossess a minority group, we have guilt feelings and we justify our group interest by our prejudices. This has been measured and observed many times. The majority group will try to make a case that the minority group is inferior and therefore discrimination and exploitation are justified. In other words, prejudice will develop because it is functional. It allows the majority group to follow its quest for wealth, prestige and power in more comfort.

The third factor in prejudice is tradition. In any society we teach succeeding generations our prejudices. They may never have met the group against which the prejudice is directed and yet have deep prejudice by tradition. Prejudice often outlasts the original cause. While the reasons no longer exist these prejudices survive. Prejudice deepens with each generation and rationalization becomes easier and easier. Prejudice is sometimes sanctioned by religion. Sometimes only legislation or violence will overthrow prejudice.

DO YOU THINK THESE ARE TRUE CAUSES OF PREJUDICE? DO YOU THINK OF EXAMPLES?

\* \* \* \* \*



NO PAT ANSWERS:

One of the handicaps to achieving unity and stability in Canada and in other societies, is that very often we look at a situation that has many dimensions but would like to solve the problem with a one-dimensional solution. We never really grow up. We stick to the  $2 + 2 = 4$  answer to problems and as we grow up and face complicated situations or problems of social relations we have that tendency to want to find a pat answer. We get many disappointments because we have not broadened our perspectives as we should have. This is a carry-over of course of the pre-scientific age. It is only in the last 150 years that man has thought scientifically and we still carry over attitudes that existed before the age of science, when everything was black or white. It was good or bad, pretty or ugly. We had to be categorical. Whereas if you take a look at the world, very few things in the world are black or white. They are different shades of gray. This makes a great difference, especially where you have to achieve stability in a society with many different types of people. We cannot achieve unity if we are going to qualify everybody good or bad. We have to try to look at the whole situation and realise that nothing is really good or bad, black or white, but different shades of gray.

Many Dimensions. Nobody can describe and explain the Canadian situation today. I imagine if somebody could it would be solved pretty quickly. One thing we know, there are many opinions going around and most of these opinions are one-dimensional opinions again. So often we try to assess a multi-dimensional or complex problem of social relations with the one pat answer or the one pat definition. We say the Canadian situation is not good because the French are asking for too much. The Canadian situation is not good because the British people in Canada do not want to give the other groups fair play. The Canadian situation is not good because immigrants are not throwing themselves into the main stream of Canadian society. While these might all be factors, not one of them is causing the problem. We have to look at a problem and try to see all of its dimensions and then, having this broad overview, it is possible to do something significant about it.

DO YOU KNOW OF SITUATIONS IN WHICH WE TEND TO CLASSIFY THINGS AS BLACK OR WHITE, OR MAKE SIMPLE JUDGMENTS.- INTERNATIONAL? IN OUR OWN COMMUNITY? WOULD IT HELP TOWARDS UNITY IN CANADA IF WE MADE AN EFFORT TO TAKE A MULTI-DIMENSIONAL LOOK?

\* \* \* \* \*



INTEGRATION OR MELTING POT:

We have made an awful lot of the fact that the United States have a melting pot policy and Canada has an integration policy. There is a difference between the two. In the melting pot policy everybody becomes part and loses his individual unique face, whereas the Canadian ideal is that we have unity but at the same time each group retains some distinguishing characteristics. This is all on paper. In actuality it comes to the fact that we are not emotionally ready to live with differences. There are pressures for the melting pot process. There must be, because many members of minority groups have lost their identity and have become submerged and part of the majority. As a matter of fact I do not think that an integration policy can work for ever. I think it is a just policy, a wise policy. The integration policy allows new elements, particularly in a new country that has immigrants, to get assimilated in the larger culture at their own rate.

But in Canada we have a conflict. I think we are called neurotic. Our policy is that we should allow each group to adjust to Canadian life without losing its cultural background. We should let the Polish people adjust to Canada and still have their own National dance and wear their own dress. The Italians and the Ukrainians should do the same. But it is easier to say publicly what we would like to happen than it is to make it happen. Once we get into making the adjustments necessary for this to happen it is not so easy because this is where prejudices come in. This is one of the problems we have to solve. We wish we had an integrated society where each cultural group could maintain some of its culture and not become just one thing. But when they do, we are emotional and we find it hard to swallow. I heard a girl saying that on a bus she had heard a young Ukrainian speaking Ukrainian and she was mad. Now I admire her frankness and I said "Why do you get mad?". She did not know. They were different, they should speak English. So this is the problem. We want each cultural group in Canada to integrate into Canadian life at their own pace and to keep with them what they have brought with them as long as they feel like it. But once they do that there are pressures, there are hostilities. In North America there are terrific assimilation pressures at work to make everybody the same.

\* \* \* \* \*

### CULTURE AND CONFLICT:

All societies have a culture, expressed through their LANGUAGE, KINSHIP SYSTEM, ROLES FOR EACH AGE AND SEX GROUP, GOVERNMENT, RELIGION, ECONOMIC SYSTEM, RECREATION AND ART.

What does culture do for humanity? It provides stability. It regulates social acts, customs, mores and social institutions. Mores are acts or customs that are socially right or wrong. They have no real moral connotation.

Conformity: Why must an individual conform to a group? Why can he not go on the basis of his own ideas? This is a very realistic comment. In a very rigid social system very often it is hard to do because the group has much more influence on us than we realise. Many of the things we do we do not even think about or analyse. Culture becomes internalized. From the time we are born, our culture is taught to us and we can pass a lifetime without questioning our behavior. We grow up thinking this is the only way to do it, and that any other way is wrong. The more isolated we are the greater the shock is when we come into contact with other ways of doing things.

Cultural Conflict: You probably ask how this all applies to Canada. We have about forty different cultural groups in Canada. Now, when you apply too many pressures for all people in one country to conform you get people in serious value conflicts, and you have trouble.

In a country like Canada there are a number of things that I think can be expected from all people in the community. There are laws for the protection of the country. This is not any problem. All the different groups understand that there is a system of laws. There are certain things that we can ask of all people. The trouble comes when we treat optional behavior as if it were not optional and start putting pressures on people to behave in a certain way, to conform. For example, when we start putting social pressures on the Italian family to raise its children or to run its family in a certain way we come to value conflicts. They have an old family system which has maintained them for a long time and when we say "Change these patterns of child rearing or you won't be accepted," that is a type of pressure too. Then they have serious value conflicts. They want to belong to the larger society yet they cannot give up ways of behavior which have served them well for a long time. So you have conflicts and you have people unhappy. You multiply that many times in many ways and there is serious trouble.

WHAT ADJECTIVES WOULD YOU USE TO DESCRIBE THE KIND OF NATION WE WANT TO HAVE?  
TO ACHIEVE THIS, a) IN WHAT AREAS SHOULD REGULATIONS BE ENFORCED?  
b) IN WHAT AREAS SHOULD BEHAVIOUR BE LEFT TO THE  
JUDGMENT OF THE VARIOUS GROUPS?

MAJORITY AND MINORITY:

When a minority group has been set apart as inferior, it does in fact become inferior. As a result of lack of education, lack of employment, etc., those against whom the prejudice is directed either withdraw or become subservient. They have less of the things which can make them equal. They become dirtier, lazier, with more criminal tendencies, more delinquency. This is the process of mutual reinforcement.

DO YOU KNOW OF AN EXAMPLE WHERE THIS PROCESS HAS TAKEN PLACE? COULD MEASURES BE TAKEN IN THIS CASE WHICH MIGHT HELP TO REVERSE THE TREND?

\* \* \* \* \*

SOCIAL PROBLEMS:

Social problems are not caused by bad people, but by bad social arrangements. A social problem is a social product. Society as a whole produces crime, but society can't be tried and jailed.

IS THIS TRUE IN THE CASE OF SOCIAL PROBLEMS YOU KNOW OF? WHAT IS A SOCIAL PROBLEM, RELATED TO MINORITY GROUPS, WHICH YOUR YWCA HAS BEEN CONCERNED ABOUT? ARE YOU ABLE TO DO ANYTHING ABOUT IT, ALONE OR COOPERATIVELY WITH OTHER ORGANIZATIONS?

\* \* \* \* \*



ABOUT HUMAN RIGHTS:

We were talking about anti-discrimination legislation, and now you are coming with the other argument, you cannot legislate love. But there is only one flaw in this statement which is that legislation or anti-discrimination legislation has nothing to do with brotherly love. We make a mistake by associating the two together. Understanding can grow out of legislation, that is true but the primary important job of anti-discrimination legislation is not to promote love but it is to promote justice and suitable social arrangements. For example let us look at other laws. I may dislike my neighbour very much but I cannot build my fence on his property because I am infringing on his rights. But there are limitations to rights. Your rights end about one inch from my nose and my rights end about one inch from your nose. I have rights providing they do not infringe on your rights. You also have certain rights. This is the balance we have tried to achieve.

Will we force people to abide over a period of time with the provisions of anti-discrimination? If we have in society a large majority of people who think, who believe as part of their religious faith, that minorities are supposed to be discriminated against, if this is true, legislation that is passed might have a tough time. There will be all kinds of deviation for people have a way of breaking laws. This means that the legislation itself is going to take a long time working, unless we have coupled with it a program of public education. There are some provinces which have anti-discrimination legislation. They are on the statute books but you have to go and look for the information to get it. There is no program of public education about it which could help to make good legislation effective. Legislation will not be able to legislate the interpersonal relationships of people and different groups. Legislation can never do that. All it can do is give a broad coverage in a few crucial areas like employment and accommodation but it cannot force you to be nice to another person and this enters into the field of education, counselling and conditioning. I think the educational system could do a lot about this but we have a long way to go.

DO YOU KNOW WHAT HUMAN RIGHTS LEGISLATION EXISTS IN YOUR PROVINCE?  
HOW HAS IT BEEN HELPFUL? AND WHAT ARE SOME OF THE DIFFICULTIES?

\* \* \* \*

In the case of race I think it was an American negro writer who made the case, "If somebody tells me to get more industrious I can try to do it, if they tell me I am dirty I can clean up, if they tell me I am ignorant I can get educated, but if they tell me to change the colour of my face I can't." And this is the terrible thing about it and this makes the big difference. This is the flaw again in the argument of the person who keeps a public place and will not take anyone who is willing to use it decently. It is a basic denial of human rights in a society that is dedicated to equal opportunity.

Y W C A o f C A N A D A

N A T I O N A L A S S E M B L Y

ST. JOHN'S, NEWFOUNDLAND, JULY 25 - AUG. 1, 1964

"BUILDING ON DIVERSITY"

V "FRONTIERS" - MR. A.J. CORMIER

This morning I intend to have a look with you at some of the frontiers that face us in organizations - some of the unsolved problems that will have to be solved if the work we do in our various communities is going to bear any results. During the week we have been considering social factors and processes as they appear in the work of YWCA leaders. I should remind you that sociology or social psychology works mostly in primary group situations - that is, in groups where people are face to face. Social psychology does not try to interpret the broad indirect relationships of society. It tries to find all it can about primary group processes and leaves it to the political sociologist and to the philosopher and the politician to work out the broad social arrangements that are not primary in nature. So that anything I will say this morning about frontiers will be said very much as a citizen. It will be loaded with value judgements and certainly open to challenge.

Major Problem. I think it has to be admitted that today, in 1964, the main problem, the most important problem facing Canadian society is the French-English situation. On the solution of this problem will hinge every type of social relationship and social arrangement because this is the crisis at the very heart of Canada as we know it. It is very crucial when we try to grasp and to understand some of the basic dynamic forces which are at the bottom of this - historical, emotional, political, economical, religious and the others.

A Matter of Feelings. To begin with, I am going to make a value judgement by saying that the main or the fundamental aspect of this crisis or this controversy lies in feelings rather than in economics or in politics or in religion. It is mainly a problem of feelings, and so what we have talked about this week has a very definite bearing. I make the value judgement that even if Canada were to make all the political and economic rearrangements which are being asked by Quebec, the main problem would still be left. There would still be strong conflicting feelings, and this is at the basis of everything. I feel that if we can overcome some of our feelings about Quebec and if Quebec can overcome some of its feelings about its environment, the other adjustments will be relatively cheap to work out and we can afford it. The reason I say that I do not think the main problem, for example, is economic is because some of the main spokesmen, Quebec Separatists for example, are not people who have economic or political problems. How can you explain Chaput for example? There is no problem. He has not particularly suffered by the political and economic structure of Canadian Confederation. How do you explain the attitude, for example, of the Western Provinces who are not too interested in this yet, because they are distant from it? They do not say this is an economic or political threat. They just do not have too many strong feelings about it. Being further from the source of the controversy, they do not feel the same way as people in central Canada do.



Before I go any further I should say that I have my particular way of looking at things because I am a marginal man to some extent myself. My first language is French - I imagine I do not have to tell you that. But the Scottish influence has been very strong on me while I grew up and then I travelled all across Canada, so that I am a marginal man. I don't feel I belong to the French group, and I do not know if I belong to the other group, - I think I do. Emotionally, I am not terribly involved in this controversy. I would not die for my language as some people in Quebec would. I do not think I would take arms to defend any language or other, because I am a marginal man, I do not feel that deeply, but I try to understand that many people feel that deeply; and if I had been brought up like that, and if I had been subjected to the same influences, I would die for a language. So let us always remember that the way we feel does not mean that everybody should feel our way. We are all social animals and we were all formed by a number of influences in the kind of environment we have had. On the other hand, not being terribly involved emotionally in this, I think I have been in a position to do some impartial observation.

Prejudice. My observation of the separatists in Quebec, of the bigots outside Quebec, is that there is a lot of prejudice in here. There is an awful lot of prejudice. There always has been and it is growing now. I have been very amused and shocked at the same time at some of the declarations people have made to me on the situation. I have not been shocked by what some of the separatists of Quebec have told me because I am a Frenchman, I guess they assume that everybody else feels like they do. But I have been quite shaken at some of the statements that people outside Quebec have made to me without being invited. I do not know what they would have said if I had invited them to say something. This shows that feelings are terribly strong. You go to a doctor's office, a lawyer's office and it turns to a talk about Quebec. You do not ask about it. They know you are French, and they feel so strongly about it that they do it from rudeness. I am sure many people are being insulted in this. So the prejudice has been mounting in the last few years. It always was there, and it has been activated by the political, economic, constitutional controversy.

It Won't Go Away. Now I think that we should consider some of the most troubling facts of this situation. One of them is that this is a real showdown, it won't go away. A value judgement again, but this is it. This is not the first time that Quebec has asked a new role, a new deal of Confederation, or the first time there has been agitation, but this is the last time. We cannot wish it away. I do not think that the rest of Canada is ready, emotionally ready, to be part of a bicultural state, and I do not think that the French Canadians of Quebec will back down. They want new arrangements. They do not really demand a bicultural and bilingual country, of course, but the rest of Canada, or many people in the rest of Canada, think that is what they are seeking.

The Other 33%. Another troubling fact is that among the third area - those who do not identify themselves as British or French, this other 33%, anti-French sentiments are growing. I believe that as time goes on this group will be very important in the kind of arrangements that are finally made. It is natural enough, normal enough, that this third area would be anti-French at this time because they have been told that they are full partners, and then they see Quebec, all this noise about Quebec being an equal partner so that they are saying, "What are we? Are we not equal partners?" The notion of the two founding races bothers them, too, and all this results in strong feeling, and I think the third area is going to get louder. Is that going to help the situation or confuse it? I have the feeling that it probably will help it, but at points it probably will confuse the whole discussion.



How Much Hope? Another very troubling fact is that some of the top observers of the situation, some of the top Canadian social figures, not the majority but some of them, have given up hope. This is not encouraging. Some of the top observers of the Canadian scene have given up hope that this can be resolved. I think we might still take stock of that now if we are going to have a fairly wide look at the situation. This is a National crisis, and I think our chances of resolving it will hinge to a great extent on how mature we can become in facing it. The worst thing that could happen is to panic.

No Pat Answers. Another bad thing is to try to simplify the problem. We are all human. We all have the tendency to try to find pat answers and to select one little bit of reality and pin all our hopes on it. This tendency is operating in this situation and is manifesting some dangerous potentials and thinking.

Can Quebec Go Alone? One of them, the basic one, is that Quebec cannot survive alone. Maybe it cannot, but I am not convinced that it cannot. True, Quebec would have to pay an economic price to be a separate nation, but not as great as some of these people think. The cost is not so high as all that. We cannot just say that Quebec capital would move out. Some of the capital is French, and they have made much progress in the last few years. Some of them would like to move out, and some would move out. Some would like to move out and cannot move out. Some new capital would move in, I think. I do not think that the American capital is particularly emotionally involved in this controversy. I think that their main motivation is Quebec's industrial potential and they will move in. There is money to be made, wealth to be acquired.

It is interesting to note that in the last provincial election in Quebec, which was fought on the basis of socialization of power, people were claiming that Quebec would not be able to get capital to buy private power corporations. But as soon as they were re-elected they had the American capital within two weeks. This does not reveal a lack of confidence on the part of outside investors.

When we say that Quebec could not go it alone we forget that Quebec would control the St. Lawrence, and all the resources that it has, particularly its port. When we say that Quebec could not go it alone we tend to forget the fact that it could make special arrangements with the European Common Market. But that is not to say it would prosper. Even with all these breaks they would have to pay an economic price.

Now the question is:- Are they willing to pay that price? This is what we do not know, but we should remember that Quebec has goals. We have been worrying about Canada lacking a clear sense of purpose. Canadians have not made too many sacrifices for a long time. We have been spoiled in many ways. We want to develop a Canadian identity while at the same time leaning on our neighbour to the south for capital and for defence. This is not a good situation. This is not the kind of atmosphere or climate where you are likely to develop a strong sense of national purpose and a strong sense of national identity. Quebec is the one province that is different. They have goals.

Where do they want to go? They want to liberate themselves from the old order. They want to enter into the 1960's. They want political reform. They want educational reform and they are going at it. They want economic development. They have a vital developing culture, the richest in Canada, and this makes a great difference. When you have goals and a strong purpose you

make sacrifices. You can be poor because you have hope, you have confidence, you have faith. Let us not forget about that. Quebec might not be able to go it alone, but let us not be too sure about it.

I think the assumption that the rest of Canada could go it alone very well without Quebec could be very dangerous too. Economically no doubt, the rest of Canada could go it alone without Quebec. Psychologically could it? This is another point. What would happen to the Western provinces? I don't know. Would they have the same feeling about confederation? Perhaps they would. I am inclined to think that if Quebec left, there would be a secessionist movement before long in the Maritime provinces, a movement to join the New England States. This is hard for some people to swallow, and I get mad when I say that, but I still believe that there are latent secessionist sentiments in the Maritimes. There is history, there are memories, about the New England States, and they are latent, they are dead, but given a crisis they might come to light again and unless the rest of Canada could offer the Maritime provinces a new deal, a better deal than they deserve maybe, there might be trouble.

A Backward Province. Another dangerous potential in thinking is that Quebec is a backward province. A lot of Canadians think that Quebec is still an infant, has the poorest education system in Canada, and is really a backward province. This is only half true. I believe myself that Quebec's educational system has been backward in some ways over the years, if you compare it to Ontario, Nova Scotia and many others. But in the midst of this problem, it has developed some great educational institutions and somehow or other it has managed to throw up some of the greatest thinkers in Canada. Quebec has probably the strongest group of opinion leaders in Canada. Some of the smartest men and women in Canada are in the province of Quebec. A good part of the outstanding figures of the day, not only now but in the last twenty years have been in the province of Quebec, and we must not forget that. Quebec may have been in some ways a backward province in economical development and have had its own political problems, but it had this elite that could manage somehow or other, so that all these people were produced who are opinion leaders and they are very able. Let us not forget that democracy is still on trial and we do not yet have government by, of and for the people. We have government by opinion leadership largely and by pressure groups. When we want to look at Quebec, the democratic dynamic force of Quebec, we make a mistake when we look at all the population of Quebec and at the educational opportunities they have. Where we have to take the real look is at this elite, the opinion leadership, and we will find that they probably are the most aware, the most dynamic leadership of any province in Canada. Let us not forget that.

Internal Problems. Another opinion that I have found outside Quebec is "The real trouble is inside, let them put their own affairs in order. We are not responsible for Duplessis. We are not responsible for the fact that Quebec has had, at times, a corrupt educational system. We are not responsible for this. Why don't they look after their own affairs and leave us alone?" I have sympathy for this argument, but we must realise that at least the intellectual elite in Quebec realise this. They know that the main problems they have to solve are first of all inside Quebec. They are very conscious of the corruption that has characterised the history of the province of Quebec in Confederation from time to time. They realise the evils that have been inherent in the former church-state arrangement, but they are solving this right now. They will never go back again.



Quebec will never be the same province as it was before because they have broken with the past too radically for that. But because of these things and because Quebec was late in arriving in the industrialized 20th century, they have a lot of residual problems - so many of them that they cannot solve it in one sweep. All this pent up emotion that the people of Quebec have felt for years under the former system is coming to a head all of a sudden, and you have this quiet revolution - but not so quiet either. When a growing boy has been held back too much he gets to fifteen and then he rebels. He is not always rational and very often while he goes through this crisis of rebellion, he will find whipping boys. Although a lot of the problems may be within himself, he cannot face them all. So he tries to find an outside target on which he can get rid of some of his rebellion, some of his frustration. I think that the frustration theory applies here. Quebec cannot face all these internal problems at one time as there are too many of them. If they faced them all, there might have been civil war. So Ottawa becomes a good safety valve while they are working on their internal problems. Do not forget I am making value judgements here. So Ottawa becomes a very convenient safety valve. While they can criticize Ottawa, its policy and confederation, it turns their attention a little away from all these problems that they have to face internally, and which they are facing.

So, unless it comes to a head and there is real separation, this crisis will last for a while and we will get used to dealing with Quebec like we have become used to dealing with Russia for the last twenty years. We will get used to the cold war. Cold war psychology may develop in Canada so that we will fight, we will argue, but we will never come to the point of no return; and as Quebec achieves its goals internally, there will be less pressure. So that maybe in 10-15 years we will find ourselves a different type of Canada, having found our adjustment, our constitutional or confederal adjustments, slowly by being able to fight without breaking up.





Y W C A o f C A N A D A

N A T I O N A L A S S E M B L Y

ST. JOHN'S, NEWFOUNDLAND, JULY 25 - AUG. 1, 1964

"BUILDING ON DIVERSITY"

CENTENNIAL LUNCHEON - SUMMARY ADDRESS

MR. A. J. CORMIER

In speaking to the theme "Building on Diversity", I am looking at the second century with you, not in an exhaustive way but in a rambling way. I repeat that I wish to use the theme of your conference "Building on Diversity", because this to me is the great challenge for Canada in the second century and it is the challenge of humanity. I will try to have a brief look at the past 100 years in Canada, to look at some of the crucial problems that face us now and to permit myself to look into the future with its challenges and also its great promise. One does not have to be terribly smug to be able to look at our past with justifiable pride for after all much of the history of Canada is the history of triumph over deep differences.

Canadian confederation was not a marriage that normally resulted from a long, romantic, pleasant courtship. If ever there was a marriage of convenience and necessity in the history of group relations, it was represented by the marriage of the original four provinces in 1867, and this gave a certain rational character to the evolution of the Canadian nation. Because there was so little that we could emotionally share, we had to use our reason perhaps more than any other nation which has evolved in the history of the world; and this may have resulted in a national character that is rational enough to face the challenge of the future and to assume world leadership for its people. The Canadian marriage could not work on the basis of compatability when you consider the fundamental differences of values and orientation between its two founding groups, the Anglo-Protestant and the French-Catholics. But the marriage endured and it even reproduced. The West later came in to join this exciting experiment, and the family was in very recent times further enlarged by this beautiful island of Newfoundland and its friendly, courageous and jealously independent people.

From an apparently foolish wedding the marriage grew in many dimensions. It built and developed educational institutions with recognition far out of proportion to their physical resources. Beginning with a scattered rural nation, Canada grew in population and added immigrants from a variety of lands. This is now one of the great epics of Canadian confederation. These people came with dreams and little else and yet, in the face of multiple privations, they added vibrance, culture and strength to this young country. From a scattered rural nation, we grew into a highly industrialized and a wealthy nation with our future still virtually all ahead of us. Through all this evolution, Canada remained a very religious country. We built churches in pioneer times, and we are still building them today, and we are still in a position to give leadership in this field to the world. True we are reassessing ourselves as a religious people. This is painful, and it will be painful, but I think this holds well for the future.

From a smattering of scattered colonies, we acquired nationhood and a very high reputation as a social engineer in building understanding and peace among a community of nations. I like to think that we acquired this wisdom and ability because our own survival at home has forever rested on our ability for adaptation and compromise.

The story could go on and on. Suffice it to say that we have something to celebrate, occasion for pride and a basis on which to build big goals and execute them during the century that lies ahead.

We would, however, be less than honest if we were to dig our heads in the sand and make believe that the Canadian story is exclusively a success story. There were breakdowns and serious ones, particularly in the area of human contests and human relationships.

The main source of this problem I would judge to be first the lack of regular confrontation among a wide variety of cultural groups, scattered over four thousand miles of country, and the lack of a national determination to make this regular confrontation possible. Mr. Mews, the other day, spoke eloquently on this, and I will not labour it any more.

I think the second source of the problem was the legacy of egocentrism, the nation of cultural superiority and inferiority which we have inherited from the rise of the nation states in Europe.

On the occasion of our hundredth birthday, we stand at a cross-roads. Not only are we grappling with the problems of internal unity, but we have become a powerful middle power in the world that cannot and will not endure unless it can find and implement fundamental rearrangements in the social relationships of its component groups. For instance, the world is not white and it never will again be white. Peace cannot long be maintained in a world that is one third fed and two thirds unfed. We have to find solutions. The very laws of nature cannot forever tolerate a situation where the vast majority of humanity is dispossessed. Just as nature abhors a vacuum in the physical world, it does so in the social world. When a vacuum occurs in the atmosphere it is quickly filled by a tornado. When the majority of mankind has been dispossessed of all economic and social ownership and control a social vacuum is created and as we well know the vacuum will eventually be filled by the tornadoes of revolution. The world's great vacuum is therefore the proletariat, the propertyless masses. The one and only solution is to make it possible for these people to own something, to control their social institutions, and only then will they turn their thoughts from all these ideologies which promise the world on a platter at the expense of personal liberty. We have already stressed this very fact during the week, but I will repeat again that the highest cost to be paid to bring the world back to rest is not in terms of material things but in terms of feeling, in terms of love in the best Christian sense of the word. A stable world could never rest again on black-white, strong-weak, Christian-pagan basis of differentiation. It never could but we thought that it could as long as we were relatively isolated from one another. This is all changed now. Humanity is finally faced with an imperative need of achieving emotional maturity and doing so rather rapidly.



Now you are probably wondering where does this put us in Canada. Well, at least in Canada on this occasion of our hundredth birthday the challenge is very clear. We have our own problems at home which have developed because of breakdowns in our own personality, in our own system and patterns of feeling. In Canada the challenge is indeed clear. It is a big challenge if we can make it. I believe that we can go a long way during this second century in solving the great crisis of humanity in the field of human relations. Is this too big a challenge for Canada?

While we are looking for national goals shouldn't this be part of our destiny - the goal of reconciling all the differences that separate us? This to me indeed is the great social crusade, the great human crusade and, basing myself on Canada's past, it is the only crusade that is worth all the history of Canada. If we can face it and look at it, it will make the opening of the West, the opening of the frontiers, the settling of Canada, look like a small boy's chore by comparison. So here should be something that could excite us and that could mobilize all the goodwill and the effort and the resources of a people with a great history. Whether we do it or not it has to be done. There is no alternative.

I remember a few years ago coming into a novelty shop and looking at a vase, and it was written on it "You may pick me up, but if you drop me I am expensive." If you apply that to humanity it is a very symbolic and very significant message. We can't go round breaking the spirit of human beings through our negative attitudes and expect to get away with it indefinitely. The cost will finally have to be paid by us because prejudice, as damaging as it is on the people who are the victims of discrimination, is not nearly as destructive as it is on the person who harbours negative attitudes of prejudice. This, to me now, is the great challenge for Canadians as individuals and for Canadians through their churches and through varied organizations. This should be the challenge to the YWCA.

It is to be hoped that the YWCA and the other organizations who are striving to bring about more understanding, to build on diversity, will not forget that it is not only a matter of fighting the onslaughts of prejudice. This is necessary, but it is essentially a negative type of effort. We must go further than this and stress the positive aspects of co-operation. We must work to catch a vision of the beauty of positive human relationships because there is beauty in mutual love, in mutual self-help, in mutual understanding. It is the great beauty of the world. In doing this, you will have to drive yourselves in order to help others.

We help others to the extent that we have readied ourselves to help others. We must know the facts, we must know the challenge, and we can get to know this. We have a lot of resources to draw on. There is a cumulative and growing body of facts that we can dip in order to become better equipped to promote this type of social relationship. We have the churches who can help us in understanding fundamental values involved in the building of a positive and co-operative world. Finally, we must know ourselves, we must develop this quality of insight, of introspection, that will finally make us able to look at ourselves, to realise our strengths and weaknesses, and to use these strengths that we have to help in the development of the kind of society that we have been describing.

Where will we find the dynamic force to achieve this? There is only one place that I can suggest, and it is precisely in your Christian faith and in the Christian goals which you possess as a Christian organization. In accepting these goals and the full significance of these goals, you will find yourselves responsible for fighting ahead and promoting life and justice in all aspects of life, not just in one or two aspects. There are pockets of feeling that Christianity, somehow or other, is a thing found in a book. There is a large body of ignorance about this, and many of the world's people, and I am talking of Christians here, do not realise that Christianity essentially is not so much a thing as a process. It is a vital process which does not happen at only one time of our life, or operate in only one part of our life and not in any other. It is tied up and integrated with everything that we do and that we feel. When you consider Christianity like that it means that those who would promote Christianity have to find the courage and the determination to promote these goals in every aspect of life, not only through talk but through action and everywhere - in the market place for example. There are a number of people who feel that Christianity has no place in economics, in politics and in the material world, and this is a very dangerous policy, because Christianity could never achieve these goals in a social or in an economic vacuum.

To me, the great formula that Christ gave his disciples who were in the world is contained in the story of the good Samaritan. When He was asked "Who is my neighbour?" He described the story of the good Samaritan. This man was going from Jerusalem to Jericho and was attacked by thieves, left wounded and in the gutter and his money stolen. This is all material. He related to them how two Jews passed by and left him there, and then a Samaritan came along and dressed his wounds. This is materialistic. When he was through he took the wounded man, put him on his ass and took him to the inn, had him fed, gave him a bed, and the next morning he put his hand in his pocket and took out cold cash. All materialistic. And he said to the innkeeper, "If there is anything left to pay, send me the bill." This whole story is a materialistic one, and it is the great formula handed by Christ to his followers. It has never worked, but it has never worked because it has never really been tried by enough people.

It appears to me that one thing we might do in this day and age when there is much lip service being given to the golden rule, is amend the golden rule so that instead of reading "Do unto others as you would wish them to do unto you" we might change it to "Feel about others as you would like others to feel about you."

We cannot do great works of mercy, we cannot bring the world to rest, without having the proper attitudes. As a matter of fact, it is dangerous to have negative attitudes of prejudice and try to do good works at the same time. This produces a split personality and if we were to promote too many good works without stressing the change in attitudes we could produce a world that would be schizophrenic.

So the first thing is to change attitudes. Once attitudes are changed, action will follow as naturally as day follows night. This is the great challenge.



So, ladies, I give you the second century. May it be a time when women will multiply, when proud new buildings will emerge, when financial drives will go over the top, when more men will gradually be added to your biennial national conference. But more than all that, may it be a period in Canadian history when from your ranks will emerge a large number of women, beautiful women, beautiful because they will possess life and possess it in all its faculties. May they possess the ability to love not in a selfish, calculating way, but in that noble self-less, all embracing way prescribed by Christ. May they possess this quality of eternal discontent, that will make them thirst for justice not only for themselves but for all mankind. If they possess these faculties, these qualities, they will also possess the courage to tackle impossible things and succeed and herein to me lies the real potential and the excellence of Christianity.

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## "NEWFOUNDLAND"

REPORT TO YWCA OF CANADA ANNUAL MEETING, OCT. 1964

-Mrs. Lois Berger

The city of St. John's has been described by A. Kemp in a recent periodical as being tough and sentimental, cynical and religious, ultra modern and Victorian, full of extremes of wealth and poverty, the cultivated and the semi-literate. All of these things we saw during our brief sojourn on the island. Our visit to the quaint fishing villages in proximity to St. John's showed us the tough, hardy race. Their long association with the sea, the habits of their chief occupation and their constant struggle for survival has made them so, and yet as the writer said, they are sentimental. For in many places the people have preserved their national and cultural background, the customs of speech and the outlook of their forefathers who might have come to the island some three hundred years ago.

At the centre of a Newfoundlander's life is his religion. The city of St. John's typifies this spiritual emphasis in its many beautiful cathedrals and church buildings. Here we worshiped and became aware of the important part religion plays in the lives of these people. There is a long history of religious differences and pride on the island, and a system of denominational education has been the result.

St. John's displays its ultra modern face in the many beautiful buildings. We toured the Confederation Building, the tallest and one of the most beautiful and most modern Provincial Buildings in Canada. We attended a luncheon hosted by the Mayor and municipal council of St. John's in the ultra modern hotel, one of many in the city. We saw the \$20 million university under development. Our delegates were interviewed on one of St. John's three commercial radio stations and appeared on one of the two television stations in the city. In direct contrast to all this up to date activity the same city has as one of its greatest claims to fame, the oldest street in North America, Water Street, which until 1949 was paved with cobble stones. Although the old buildings, like the cobbled streets are gradually being replaced, Water Street still retains much of its old world charm, from the tired old frame dwellings with their many chimney pots that crowd the narrow, twisted streets that branch in steep inclines from St. John's main thoroughfare.

Newfoundland is steeped in history, we visited many famous landmarks: Cabot Tower, named for John Cabot who in 1497 planted the first flag of England on the first of Britain's overseas colonies; Signal Hill, where the last battle of the Seven Years' War was fought and where Marconi received the first wireless signals across the Atlantic on December 12th, 1901.



As the old and the new are so vividly contrasted so the wealthy and the poor present a similar picture of extremes. During our stay in St. John's we were delightfully entertained in elegant homes, we swam in private pools surrounded by beautifully landscaped grounds both with water fountains and well tended flower gardens, we were courteously served tea at the Government House and strolled through the gardens here with our hostess, Mrs. Fabian O'Day, the wife of the Lieutenant Governor of Newfoundland, and yet within a short walking distance from all this splendour and wealth squat the ugly slum dwellings. Of course these are not unique to Newfoundland and are gradually being cleared.

Education that teaches success in the modern world has received a terrific impetus in Newfoundland since 1949. Before this some thousands of Newfoundlanders could neither read nor write. In the small far-flung communities centred along six thousand miles of rocky coastline schooling takes second place to the hard grind of catching fish or felling timber. Today generous scholarships enable students to come in from the outports to attend high schools and universities. Regional libraries are bringing books within the reach of the lowly shack in the most isolated cove and gradually the semi-literate are disappearing from the Newfoundland scene.

A week is really far too brief a time in which to get to know a province and its people but because we had the opportunity to play, worship and visit with these true Newfoundlanders each day during the Conference we left with some very definite impressions. As we listened to the Newfy fiddler playing the jolly songs of the sea we saw an island abounding in folk lore and a whimsical, off-beat humour of its very own. As we were made welcome in homes and were so willingly taxied about on sight-seeing excursions we saw people with a capacity for warmth and friendship unsurpassed anywhere. As we travelled on our bus tour around Conception Bay and stood on the crest of Signal Hill gazing out over the green Atlantic we saw an island of striking beauty. From the rugged coastline and rolling moors to its gentle flora and placid lakes Newfoundland is a province of natural beauty unlike any other in Canada.

As we read and heard about the tremendous strides in its education, industry, and road building that have taken place in the past decade in this land where only 31 of 1,300 communities have a population of over 1,000, we saw a province with a glowing future, a land of unlimited opportunity to those ready to take advantage of its many rich resources. So for those of you who are anticipating seeing Canada first in your travels and have not yet visited Newfoundland I highly recommend a trip to our newest province. It will be a unique experience, I assure you and the welcome you will receive will come from the heart of a delightful people who are remarkable above all else as the most hospitable people in the world.

To have been a part of this Assembly was for me a rich and thrilling experience I feel the YWCA and the Canadian Government have spent their money wisely in sending delegates to a Conference of this type. What better way to unite diverse Canadians than to bring a group of them together, each contributing a little of the culture and background of her particular area and each returning with a greater knowledge of what it means to be a Canadian and with a much better insight into the problems facing us as a nation and as individuals.



## "BUILDING ON DIVERSITY"

### HIGHLIGHTS:

#### YOUNG ADULT NATIONAL ASSEMBLY, 1964

National Assembly 1964 in St. John's, Newfoundland, was a vital busy, exciting and renewing experience. The theme was "Building on Diversity". The delegates, staff and visitors were young in spirit. Our hosts in this new land were warm, interesting and genuinely interested. Our main speaker, Mr. A.J. Cormier, Chief of the Cultural Division, Canadian Centennial Commission, forced us to consider our diversities - and to look at ourselves, as individuals, citizens, and Y.W.C.A. members. A Centennial Grant from the Government of Canada assisted members in travelling this great distance.

The Newfoundlanders were most kind and hospitable, and so anxious to show and explain their province to fellow Canadians and Y.W.C.A. members. Individual members of the St. John's Y.W.C.A. entertained the delegates in their homes, and we were delighted to learn first hand about Newfoundland. (Note: The accent is on the last syllable)

We learned of fishing, whaling, and sealing. We sampled cod tongues and "fish and brewis". We heard about the outports-Witless Bay, Tilt Cove, Leading Tickles, Heart's Content, and we bought handiwork made in the ports and sold in St. John's. We stood beside the grey Atlantic. We saw a Portuguese fishing fleet and a Russian ship. We realized that the world is very close.

We walked on Water Street, "the oldest street in North America". We saw the new Confederation Building, Cabot Tower, Bowering Park and the new Memorial University.

Mr. Cormier is an articulate, outspoken, well informed and delightful person. He spoke to our delegates on six topics related to the theme:-

DYNAMICS OF DIVERSITY  
MAJORITY AND MINORITY  
OUR VALUES  
A HEALTHY SOCIETY  
FRONTIERS  
BUILDING ON DIVERSITY

(See notes from these sessions in this Program Folder).

All of us are grateful for the opportunity to attend this Assembly and to experience this very special "fellowship of women and girls". I hope that we can bring some of the spirit, the ideals and the challenge of the Assembly to our associations in the coming years.



## YWCA OF CANADA

### WHAT CAN NATIONAL ASSEMBLY MEAN NOW TO OUR YWCA PROGRAMS?

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"Building on Diversity" is a theme with much scope. We are eager that YWCA's keep it in mind as a theme over a period of time and see if there are not ways in which a conference such as this can become a related part of YWCA program, - rather than an isolated experience for a few people. This special focus can enrich our activities and can be channelled into many different areas of program.

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### STUDY-DISCUSSION GROUPS

"Our local YWCA's could create an interest in some discussion programs which could call on local community leaders to speak on the various related topics. - (an Assembly Delegate)

Many YWCA's have groups that do study-discussion programs, e.g. Y-Neighbours, TAB groups, Four Corners Club (Weston YWCA) etc. Resource materials for a series are listed here and in the May Program Folder. A small group of Brampton's YM-YWCA members, including some French-speaking members, met with their delegate for a study series before National Assembly and hope to continue again in the fall.

Some other groups plan to have a one-session program using Mr. Cormier's material, or a study on Newfoundland.

### READING LIST IN HUMAN RELATIONS (enclosed)

Mr. Cormier suggested that this should be "required reading assigned to all staff and volunteers working with people". Other groups may also be interested in reading some of these basic books and discussing them. A specialist, University professor, etc. could be brought in for a session, after the group has done some reading and talking.

### "NEWFOUNDLAND NIGHT."

Richmond Hill invited not only members but friends and many community people to attend "Newfoundland Night" to see slides, sing songs, and hear tall tales.

### COFFEE-BREAKS

"The ladies in our craft and interest groups gather for coffee and chat after their various activities and we try to introduce a little of what the YWCA is doing. So next week they will hear a little about National Assembly."

cont'd.....



### THEME

The theme of "Building on Diversity" can be the focus for regional meetings, Members' Night, Y-Teen special days, or other special projects.

"The high cost to be paid to bring the world back to rest is not in terms of material things but in terms of feelings, in terms of love in the best Christian sense of the word. The first thing to change is attitudes. Then action will follow as naturally as day follows night." - Mr. Cormier.

### CHRISTIAN EMPHASIS

How does our Christian purpose relate to this theme? What things does it say to us?

"We must remember the Christian purpose of the YWCA and accept our involvement in humanity." - Mr. Cormier.  
(and see Centennial Luncheon Address by Mr. Cormier)

Our prayers together can also be prepared on this theme.

### POLITICAL EDUCATION

"Public affairs programs should show our citizens that they can participate in our democratic processes." - Mr. Cormier.  
(See also "People Have Power" by Dorothy Henderson, the book suggested for Convention preparation.)

\* \* \* \* \*

### "WE NEED TO KNOW CANADA AND CANADIANS BETTER." - (Workshop Group)

"The main source of this breakdown of human relationships I would judge to be first the lack of regular confrontation among a wide variety of cultural groups, scattered over four thousand miles of country, and the lack of a national determination to make this possible." - Mr. Cormier

The following were some suggestions from workshop groups to expand present YWCA projects of travel and exchange.

A National Y-Teen Conference in 1966, "to gather teen-agers from across Canada for an interchange of ideas and discussion of Canada's future from their viewpoint". A Y-Teen delegate from British Columbia presented this idea to the teens at their Presidents' Training Camp. "All felt there was a real need for a national conference of Y-Teens, and that there would be a great diversity when these groups came together." "This should be preceded by regional Y-Teen meetings in 1965 to prepare for the national meeting."



A National Young Adult Conference as a Centennial Celebration. This could be a Canadian Adventure, including travel and a visit to the World's Fair, as well as inviting delegates into homes in a meaningful way.

More Get-Togethers in Small Regions, perhaps for one day, with a speaker.

\* \* \*

"WE DON'T EVEN KNOW PEOPLE IN OTHER PARTS OF OUR OWN PROVINCE." - (Workshop Group)

What kind of inter-city visits could be planned in your area, that could be more than superficial and include the things that are peculiar to that city, and the people living there? YWCA groups and also other groups could take part and hostess.

\* \* \*

"THERE ARE GROUPS OF PEOPLE WE DON'T KNOW RIGHT IN OUR OWN COMMUNITY."

Workshop groups recommended:

Local projects to understand and appreciate minority groups.

Conscious efforts to know our own community and to step over barriers.

\* \* \*

What About Inter-Cultural Camping? There are many strengths built into a camping program which can make it one of the best settings for worthwhile inter-group experiences. Can we experiment in our own camp programs,

- a) to find ways of making our present inter-cultural programs of maximum value for the growth of campers in understanding and accepting others? What factors help to make a good experience?
- b) in planning to include more diversity of campers for the purpose of providing this experience?

Inter-cultural camping could be a valuable Centennial project.

\* \* \*

WHAT DO THE TEENS AND YOUNG ADULTS IN YOUR ASSOCIATION SUGGEST THAT THE YWCA SHOULD BE DOING FOR WORTHWHILE PARTICIPATION IN CANADA'S CENTENNIAL?

\* \* \*

cont'd.....

"While we are looking for national goals shouldn't this be part of our destiny - the goal of reconciling all the differences that separate us? This to me indeed is the great social crusade, the great human crusade and, basing myself on Canada's past, it is the only crusade that is worth all the history of Canada. If we can face it and look at it, it will make the opening of the West, the opening of the frontiers, the settling of Canada, look like a small boy's chore by comparison. So here should be something that could excite us and that could mobilize all the goodwill and the effort and the resources of a people with a great history. Whether we do it or not it has to be done. There is no alternative." - Mr. Cormier.

\* \* \*

"A FEELING OF BEING ONE NATION IS A STEP TOWARDS FEELING THAT WE ARE ONE WORLD." - Dr. Dorothea Woods, Program Consultant, World YWCA.

\* \* \*

YWCA of Canada  
Program Folder  
October 1964

## RESOURCES FOR PROGRAMS RELATED TO "BUILDING ON DIVERSITY"

"YWCA members, as opinion makers have a responsibility to function as opinion leaders and as a conscience for the Canadian public, to promote interaction and understanding and to provide a basis for communication."

### DELEGATES

Enclosed is a list of delegates. They are eager to talk about their experience and it is better to call on them soon while enthusiasm is freshest. If your Association did not have a delegate, there may be one or two from a near-by Association.

Also remember to give delegates an opportunity to contribute their new experience and knowledge of the YWCA by participating in the planning of your special projects, e.g.,

- delegates from the Lebanon Conference are planning and participating in the service for the World YWCA/YWCA Week of Prayer and World Fellowship.

- teen delegates from National Assembly took part in the YWCA presentation to the Committee on Youth of the Ontario government.

### TALKS AND TAPES

Two of Mr. Cormier's talks are enclosed plus excerpts from others. The complete talks are available on request, as are the tapes of the talks.

### SONGS OF NEWFOUNDLAND

A small tape is available (including our delegates in the chorus), along with one copy of the words. Records of Newfoundland folk songs by various professional groups can be bought or ordered in stores.

PROGRAM FOLDER for May 1964 has bibliography of materials on Canadian Unity, as well as other resources.

### CITIZENSHIP BRANCH

Local officers will help with planning programs and projects, suggesting resources, etc. Brochure listing addresses is enclosed.

cont'd.....

YWCA OF CANADA

Kits of resource materials are available on loan, related to any of the Workshop Topics:

Family and Community Life  
Religious Diversities  
Educational and Economic Opportunity  
Human Rights  
Diversities of Legend, Humour and Social Life

OTHER MAIN SOURCES OF MATERIALS INCLUDE:

Canadian Broadcasting Corporation - both programs and printed talks.  
Canadian Association for Adult Education  
113 St. George St., Toronto  
Ontario Woodsworth Memorial Foundation  
111 Eglinton Ave. East, Toronto 12  
Department of Labour - Women's Bureau (Federal and Provincial)  
Department of Citizenship and Immigration  
Ontario Human Rights Commission (other provinces?)  
Dept. of Labour, 8 York St., Toronto 1  
"The Citizen" magazine (Dept. of Citizenship)  
Royal Bank of Canada Monthly Newsletter  
Head Office, Montreal  
National Film Board of Canada

PEOPLE

People are a wonderful resource, of various backgrounds, places, experiences, talents.

YWCA of Canada  
Program Folder  
October 1964



READING LIST IN HUMAN RELATIONS

Prepared for Y.W.C.A. of Canada, National Assembly, 1964,  
"Building on Diversity"

Training in Human Relations - Adult Education Association Pamphlet - 16,  
Chicago, 1959.

The Nature of Prejudice - Gordon W. Allport, Anchor Book, 1958.

Patterns of Culture - Ruth Benedict, Mentor Book, 1958.

Let's Take a Look at Prejudice and Discrimination, a study guide - Citizenship  
Branch, Department of Citizenship and  
Immigration, 1964.

The Art of Loving - Erich Fromm, Bantam Book, 1963.

May Man Prevail - Erich Fromm, Anchor Book, 1961.

Selected Essays from Individualism Reconsidered - David Reisman, Anchor Book.

Designing Education in Values, a case study in institutional change -  
Roy Sorenson and Hedley F. Dimock,  
Association Press, 1955.

The Dialogues of Alfred North Whitehead - Alfred North Whitehead,  
Mentor Book, 1956.

\*   \*  
\*



NATIONAL ASSEMBLY 1964

LIST OF DELEGATES

<u>Name</u>	<u>Association</u>
Miss Barbara Sullivan	Vancouver
Miss June Murdoch	Toronto Central
Mrs. Marnie McDonald	Edmonton
Mrs. Margaret Hauptman	Edmonton
Mrs. Barbara Fischer	Saskatoon
Mrs. J. D. Griffiths	Winnipeg
Mrs. Barbara Beardsall	Brampton
Miss Marguerite Fairweather	Toronto Central
Miss Patricia Ann O'Hara	West Toronto
Mrs. Joan Wardrope	Weston
Miss Linda Brown	Willowdale
Miss Jean Nicol	Willowdale
Mrs. Edith Marson	East Toronto
Mrs. W. R. Moggridge	National Board
Miss Lillie Sherwood	Oshawa
Mrs. Daphne Straumann	Richmond Hill
Mrs. Christine McMonagle	Richmond Hill
Mrs. Grace Jackson	National
Mrs. Mary McCartney	West Toronto
Mrs. Jean Strong	Weston
Mrs. Lois Bergen	Kitchener
Mrs. H. Audet	Quebec
Mrs. John Dinan	Quebec
Miss Joan Townsend	Halifax
Miss Stella MacLean	Halifax
Mrs. H. E. Beamer	Moncton
Miss Sue D'Arcy	Saint John
Miss Lucille Gaulton	Saint John
Miss Alice Payne	St. John's
Miss Marjorie Ball	St. John's
Mrs. Florella Grant	St. John's





THE INTERNATIONAL TRAINING INSTITUTE

sponsored by

the YWCAs of the U.S.A. and Canada, February - May, 1965

The International Training Institute brought together YWCA leaders from all parts of the world for a three and a half month period of study and practical work in U.S.A. and Canada. About half of the 48 women were staff, the rest were volunteer leaders.

Geographic distribution of the participants was as follows: 11 from 10 countries of Africa; 11 from 9 countries of Asia; 1 from the Middle East; 3 from 3 countries of Australasia; 2 from 2 countries of Europe; 6 from 6 countries of Latin America; 1 from the Caribbean; 4 from Canada; 9 from the U.S.A.

The funds came from gifts from private donors and foundations. The Associations sending participants were invited to contribute to the extent of their ability and most did in one way or another.

The World YWCA was consulted from the beginning of the two year planning process and contributed both guidance and leadership.

A description of the goals and content of the various parts of the training program is attached. This outlines the experiences shared by the participants during the actual Institute. It omits mention of the very important factor of preliminary preparation. Each participant prepared a report on her country and a second report on a program or service project undertaken by her own YWCA in response to a community need. These reports were prepared with the help of a group of YWCA leaders in the sending Association. They were summarized and circulated to all participants and widely used by people involved in the leadership of the Institute. All YWCAs (of which there are 75) were invited to submit a nomination but they were expected to (1) select a leader who would be contributing to as well as learning from the training experience, and (2) appoint a group to work with her in her preparation beforehand and application afterwards. In evaluating the project, it would be necessary to recognize that these two expectations did much to ensure wise selection, responsible and enthusiastic participation and a continuing focus on the application of learnings to the situation at home.

International Training Institute (continued)

It is useful to see how the I.T.I. is seen from the outside - and the following is taken from the citation that accompanied the presentation of medallions to the YWCAs of Canada and the U.S.A. by the Canadian National Council for International Cooperation Year.

"The International Training Institute sponsored jointly by the YWCAs of the USA and Canada has been an unprecedented experience for many reasons. Some of these are: its joint sponsorship; the participation of 48 YWCA volunteers and staff from 34 countries; the involvement of all of the countries from which the delegates came; and the face to face confrontation of the 48 participants with YWCA members in local Associations all across the USA and Canada at workshops and in personal visits.

"This personal confrontation has proved to be a vital component in international understanding. The project demonstrated that understanding does not reduce differences but does help us to learn from each other.

"The participants experienced the richness which comes from diversity as they discussed case studies prepared by committees in each country on significant projects. They saw the special role of Christian women leaders as agents of change. The project demonstrated the great sense of urgency in all countries to meet the vital needs of people.

"The International Training Institute helped the Canadian and American Associations to discover persons rather than stereotypes. There was a new discovery that with a shrinking world individuals must grow through honest debate and through sharing. The project demonstrated that we have underestimated our dependence on each other as individuals and countries, and also the richness and variety which each part of the world has to give.

International Training Institute (continued)

"The theme "The Role of the YWCA in a World of Revolution" helped all participants to see that the greatest contribution of the YWCA is to help its members to live up to what the members have committed the organization to be. From the project has come a new recognition of the fact that the world is now our community, and we must be able to relate and apply our Christian social conscience to the world community.

"The National Council for International Cooperation Year - Canada is happy to extend to the YWCAs of Canada and the USA their recognition of the International Training Institute as a significant project in international cooperation with the presentation of the medallion which has been struck in Canada to commemorate 1965, the twentieth anniversary of the establishment of the United Nations, as International Cooperation Year."





THE INTERNATIONAL TRAINING INSTITUTE

Forty-eight YWCA leaders from thirty-three countries including Canada and the U.S.A. will gather at Buck Hill Falls, Pennsylvania on February 23, 1965, for the opening of the International Training Institute. They will come from every part of the world and represent a wide variety of backgrounds and experiences. They will be staff and volunteer leaders ranging in age from 22 to 60 years with the largest number in the 30-40 range.

## Overall Purpose and Goal

To provide an opportunity for YWCA leaders from different parts of the world to explore together the opportunities and responsibilities for Christian women to become more effective leaders in their home communities, their nation, and the world around them.

To provide an experience in mutual service between National Associations which would involve an exchange of ideas, plans, programs, techniques and convictions.

The focus of the project will be to help each participant to:

- analyze the community needs which the YWCA can meet because of its special concern for girls and women, and seek ways to meet them;
- learn methods of recruiting and training others as co-workers;
- inspire others as active participants or enthusiastic sponsors of services to meet community needs.

SEMINAR - February 23 - March 23, 1965 Buck Hill Falls, Pennsylvania  
(Washington D.C. and New York City)

The overall purpose and goal will be central in the Seminar and all of the Institute program. In addition, there will be special objectives for this four-week resident training program. These are:

To provide a basis on which later experiences and practice can build, both when participants return home and during the balance of their International Training Institute Program.

To give special attention to preparing participants for their field placement and workshop participation. This preparation must be general (the knowledge and skills needed to enable the participants to both learn and teach in these situations) and specific in terms of the Association in which they will be placed.

Elements to be Included in the Seminar Program

1. The World in Revolution - forces affecting all life.

The revolution of equality.

The revolution of science and technology.

Religious revolution.

2. The YWCA as a Christian Movement.

Basic Elements of Christian Faith.

Christian Understanding of Man and Society.

Ecumenical and Interconfessional Relations.

The Christian in a Secular and/or Non-Christian Setting or Culture.

Christian Ethics or Theology for Revolution and Social Change.

The Search for Meaning.

Prayer, devotion and meditation, Bible study.

3. Understanding of the nature and structure of communities and community life and how they change:

Knowledge about the nature and structure of community.

Insight into change; factors affecting change; role of leaders; community development.

Understanding the YWCA role in relation to change.

4. Understanding people.

How people grow and develop as persons.

Changing patterns and roles: (youth and adults; men and women; family)

Changing values: (sex; work and leisure)

5. Leadership Training.

How to work with groups - decision making - discussion leading.

Staff-Volunteer partnership.

Finance and administration.

Committee way of work.

Program Development.

Role of Voluntary Agencies.

FIELD PLACEMENT, March 23 - April 23, 1965 in a YWCA in Canada or the USA.

Objectives (in addition to the overall purpose and goal).

- To be a part of a YWCA in a setting other than ones own;
- To contribute to the life of the Association, especially in matters related to the seminar content, and to interpret mutual service;
- To be a part of YWCA program related to the USA Convention action, i.e. integration action program, program related to socially isolated, or youth, etc., or to share in a local YWCA's preparation for the Canadian Convention.
- To learn from study of and participation in the Association life - program, community relations, administration, structure, staff-volunteer functions and relationships.

WORKSHOPS, April 23-May 15, 1965 in 20 or more locations in Canada and U.S.A. for a period of two to five days.

Running through all of these will be the theme: 'How YWCA leaders analyze the needs of their community and recruit and train women to deal with them.'

Workshop Objectives (in addition to overall)

For all participants:

1. Increase knowledge and understanding of:

Content related to the area of concern, e.g., Racial integration and Canadian focus (National Convention)

Context in which we look at the area of concern.

- a) our world in the midst of revolution
- b) Christian faith.

2. Gain more insight into:

Problem solving.

Relationship between values and decisions.

People and how they work together.

3. Gain skill in:

Community analysis - planning - action.

Additional Goals for the International Team:

- To be part of a regular inter-Association event in Canada or the U.S.A.
- To give leadership according to their individual and team capacities and the varying needs of the workshops.
- To learn what it means to work as a team and adjust to different roles and relationships in three workshops.



Each workshop will be focussed on one or more areas of community need. All will deal with the area selected in a context of (1) the revolutionary world in which we live and (2) the response our Christian faith demands of us, and (3) the task this sets for the YWCA.

Content Areas suggested for Workshops are drawn from needs and concerns expressed in local and national program, and World Council actions.

1. The YWCA as a Christian Movement.

This may focus on such concerns as: membership and leadership; on what it means to be a Christian organization in a pluralistic society; on personal and social renewal and helping people to find meaning in their lives; on the ecumenical nature of the YWCA and the opportunities this presents; on the Christian faith and political ideology; on ethics for a revolutionary period.

2. Education, work and leisure.

This workshop will include emphasis on the needs of women and the education they will need to prepare them for the many roles they will carry; understanding the new leisure; training opportunities for work and voluntary service; rehabilitation for school drop-outs (early school leavers); retraining for older women.

3. Youth - the decisions they face. . .

- about values, including those related to sex,
- about vocational choices,
- about education and training adequate to the demands of a rapidly changing society.

This workshop could be concerned with the rehabilitation of high school dropouts, the special needs of the teenage wives and the troubled young woman.

4. The effect of rapid industrialization of communities.

This workshop would focus on the social problems of urbanization, of the inner city and suburbia. It might deal with social isolation, with poverty and affluence, with automation.

5. Equality and inter-group relations.

This workshop would be concerned with Civil Rights and integration as these affect minority groups whether Negro, Indian and Eskimo or other; biculturalism.



## 6. The World Community

This workshop would focus on the United Nations and International Co-Operation Year; Freedom from Hunger; Trade and Aid; freedom of movement for people; world peace and nuclear energy.

Planning Committees will want to look at Convention action of the YWCA of the USA and Convention preparatory material of the YWCA of Canada. They also will want to look at the YWCA World Council material. For the YWCA of the USA, workshops will be one of the ways of implementing the leadership emphases voted at the USA Convention:

"Increase the scope and depth and variety of the training opportunities offered both for volunteers and professional staff. Deliberately design the training to include better teaching on:

- Meaning of the Christian faith and its relevance for our day;
- Social, economic, cultural deprivation on this continent;
- Skill needed to understand and effect social change;
- Skill needed to translate this knowledge and understanding into concrete plans for the work of the YWCA as a membership movement of women, centred around a Christian purpose, part of a world movement."

### CLOSING CONFERENCE - May 16-28, 1965 Banff, Alberta, Canada

All forty-eight participants will come together again with some members of the Joint Planning Committee and leaders,

- To give participants an opportunity to analyze and evaluate their learnings and experiences,
- To relate these learnings to individual and home Association expectations and needs,
- To review and practice those learnings which need additional attention,
- To plan for a volunteer training and/or community centred program to be undertaken on return home.



ONTARIO Y-TEEN LEADERS' CAMP

"HOW IT STARTED"

In the spring of 1961, some of the Associations in central Ontario felt the need for planning a Y-Teen Leaders' Training Camp together at the end of the summer rather than each Association organizing its own. In doing this, the Y-Teens would not only be given the opportunity of meeting, planning and living with girls from other areas, but also it would be possible to have a greater variety of skilled leadership. A meeting was called and five Associations - Galt, Guelph, Kitchener, Niagara Falls and Hamilton - attended, as well as a representative from the YWCA of Canada.

The idea was received with enthusiasm, and the decision was made to experiment with a one-week Camp for older teenagers with program geared to advanced camping skills. Hamilton offered the use of Camp Owaissa for the last week in August, provided the Director, Business Manager and kitchen staff, and the other Associations recruited the program staff. Forty-five attended the first Camp, representing nine Associations. In the fall, it was unanimously agreed that this project should be continued.

Since 1961, the Camp has been held at Nagiwa - the Guelph YMCA-YWCA Camp - and this will be the location again this summer. Although the Camp is still planned for Y-Teens, the program has shifted from the original plan and focus is now placed on the development of leaders for work in local Associations, as well as in Camp programs. Last summer, 56 teenagers from 18 Associations attended representing Y-Teen Club Groups, Senior leaders in Gym and Swim programs, Day and Resident Camp Counsellors. Ten of the girls were from six Associations outside Ontario. Two French-speaking girls (from Quebec) and an Indian girl (from Parry Island) enriched the total group by providing a variety of backgrounds, and the challenge of communicating and of finding common concerns and interests that transcended difference.

The Camp staff has been recruited from local Associations and has grown in number to include an opportunity for new YWCA staff to attend as trainees, and in this way having the experience of an orientation to the YWCA.

At the Annual Meeting of the YWCA of Canada held last fall (1964), the Ontario Associations consulted with each other regarding the future of the Ontario Y-Teen Leaders' Camp, and there was general and enthusiastic agreement that a way must be found to continue this project. For the past four years, organization has been carried by a continuing nucleus group composed of staff members from five Associations with the National office co-ordinating and doing much of the over-all administration. Many local Associations have sent campers, and it was apparent that the time had come when a more formal structure allowing for a wider distribution of responsibilities needed to be undertaken. Each local Association was invited to name a volunteer and/or staff member to act on the over-all planning committee either immediately or in the next year or two.

Five Associations were written to, asking each of them to accept responsibility for one of the five areas of work which had been identified. It is hoped that different Associations will undertake these tasks each year. The remaining Associations were asked to contribute \$10.00 or more towards the salary of the Administrative Assistant. In this way the Y-Teen Leaders' Camp



"HOW IT STARTED" (continued)

could be truly an Ontario project and a continuing source of pride and satisfaction. The added support ensures the maintenance of high standards which will enhance the effectiveness of our Y-Teen leadership training.

The 1965 Camp is well along in the planning stages. More Associations have shown interest in and willingness to support the project. An administrative assistant is to be hired on a short-term basis to assume many of the responsibilities which have previously been carried by the National Office.

This pilot project is an excellent example of inter-Association cooperation and planning. Are there other areas in Canada where we might develop this type of training program for our Teens?

- - - - -



PHYSICAL EDUCATION REFRESHER COURSES

The Y.W.C.A. of Canada has, during the last 3 years, received grants from the Fitness and Amateur Sports Council, Federal Department of Health and Welfare to assist in conducting short Physical Education Refresher courses across Canada for teachers in the Y.W.C.A.s and recreational centres. We have held fifteen such courses, varying from three to six days, since May 1962 and have four more in the planning stage.

When we have completed the nineteen courses, there will have been three where the instruction has been in both French and English, one at the Quebec Y.W.C.A. - January 1963, one at the Sherbrooke Y.W.C.A. - March 1964, and a future one is being planned to cover the province of Quebec and Eastern Ontario, to be held in Ottawa or Montreal. The staff for these courses has included bilingual French-Canadian, bilingual English-Canadian and English speaking teachers. The participants have varied, some speaking English only, some speaking French only and others who could speak both languages.

- Jean M. Forster  
November 5th, 1964

YWCA of CANADA  
571 Jarvis St.  
Toronto 5, Ont.  
June - 1965



RESULTS OF YWCA STUDY ON BICULTURALISM

YWCA

NIAGARA FALLS, ONTARIO

JUNE 1964

1. With only two exceptions, all who answered the Questionnaire considered Confederation to be worth saving.
2. Out of those who answered, 70% of the teenagers felt it would be a bad thing if Quebec seceded; 50% of the adults agreed with this.
3. 65% of those answering did not know what rights the B.N.A. Act gave to the Province of Quebec.
4. Nearly 75% of the teenagers think that Quebec wants independence and 50% of the adults believe this; the rest believe Quebec wants equal rights.
5. 90% of both groups think the Separatist Movement is serious.
6. When asked what remedies could be taken in the educational systems in Canada to correct the situation, it was revealed that the adults favoured a more uniform educational system under federal control, especially in history and languages. French and English both equally should be introduced in our Canadian educational system in the early grades. Indications were that education should be directed towards a bilingual nation.  
  
40% of the teenagers did not express an opinion. Of those who responded, the desire was expressed to work toward a bilingual and bi-cultural country by means of a central educational system. A minority group of teenagers felt that English should be the main language taught.
7. 92% of the teenagers thought that children everywhere in Canada should have the opportunity to be taught in either English or French, depending on their family background; 65% of the adults agreed. The other adults felt that English should be the language of instruction in our school system.
8. 60% of the adults felt the necessity for two official languages; 85% of the teenagers agreed.
9. When asked the difference between French Canadians in Quebec and French Canadians in other Provinces, one adult expressed no opinion, one said "there is no difference" and the rest expressed themselves by saying French Canadians in Quebec are more dominant, more nationalistic, more self-centred and more prejudiced than the French Canadians in the rest





of Canada. This latter group, in minority, do not find it such a problem to live with English speaking Canadians and are less under the domination of one church.

One tenth of the teenagers offered no opinion and one said there was no difference. The remainder expressed the major difference on the part of French Canadians outside of Quebec is a willingness to integrate. They are described as content, satisfied, tolerant and adaptable to Canadian ways of life. There was a general feeling that the French Canadians in Quebec still have evident ties with France - they feel and act more French than Canadian.

10. When asked in what sense can it be said that there are or there are not two distinct nations in Canada or are we a single Canadian nation, 50% of the teenagers expressed no opinion. 65% of the teenagers who responded felt that our country is comprised of two distinct nations, and the rest, one nation. 40% of the adults did not respond. 25% felt Canada is comprised of two distinct nations and the other 75%, one nation.
11. All who answered the Questionnaire felt it was possible to live amicably as one nation, community co-operation being a major remedy. Exchange of ideas, customs and education were factors to be considered in understanding each other.
12. The results of the Questionnaire indicated a recognition of the possibility of language being a barrier in the economic world, but in this particular area of Niagara Falls, not to a noticeable degree.



YWCA STUDY ON BICULTURALISM

1. Is Confederation worth saving? \_\_\_\_\_
2. What would happen to Canada if Quebec seceded? \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_
3. What does the BNA Act really say about the Province of Quebec and its rights? \_\_\_\_\_  
\_\_\_\_\_
4. What does Quebec want? \_\_\_\_\_
5. Do you think the Separatist Movement is serious? \_\_\_\_\_
6. How do the educational systems in Canada affect the situation? What remedies do you suggest? \_\_\_\_\_
7. Should children everywhere in Canada have the opportunity to be taught in either English or French depending on their family background? \_\_\_\_\_
8. Does the development of "bilingualism" in Canada mean that all citizens taking part in important country-wide activities should be expected in the future to speak or at least understand the two official languages? \_\_\_\_\_  
\_\_\_\_\_
9. What is the difference between French-Canadians in Quebec and French-Canadians in other provinces? \_\_\_\_\_
10. In what sense can it be said that there are, or that there are not, two distinct "nations" in Canada, to which other ethnic groups have joined themselves; or in what sense is there, or is there not, a single Canadian nation? Do you have another concept of Canadian society? \_\_\_\_\_  
\_\_\_\_\_
11. In a bicultural community how do you make and keep contact between the two groups? \_\_\_\_\_
12. Is there a problem in the labour market? For instance, are language difficulties experienced in any organization or business in your community? \_\_\_\_\_

YWCA  
2135 Culp St.  
Niagara Falls, Ont.

YWCA of Canada  
571 Jarvis St.  
Toronto 5, Ont.  
June - 1965





OTTAWA YMCA-YWCA

Program Suggestions

For

Coordinated Leadership Training

in a Bilingual Community

The YWCA and the YMCA of Ottawa have participated since 1960 in a program aimed to provide more extensive and more adequate leadership training through joining forces and sharing resources with approximately 25 other youth serving agencies in the community. In the process, a flexible, growing understanding of leadership as a function of community organization has been evolving. In addition, the involvement of both French and English citizens at all levels of planning, administration and student-participation has led to an exchange and sharing of not only of concepts but of concerns for youth programs in the community.

Briefly, the project started in 1960 as an expression of concern by member-organizations of the Youth Services Bureau which from 1959-62 was an experimental body set up under the Ottawa Welfare Council which, of course, serves both language groups in the community. From the beginning, representation was secured from both groups. This has continued with separate committees being set up in 1962 to handle the details of recruiting staff and students for the French speaking section. However, all planning of program direction and content was drawn in a committee of the whole.

Participation has been heavier in the English-speaking than in the French-speaking section with the latter reaching approximately 42% of the total enrolment in 1964. Three courses have been conducted of which the first was the only one done in a general session for all. Lecturers (with the exception of one) spoke English, discussion in the general session was in both English and French, and small group discussion was carried out in English or French in homogenous groups which were formed on the basis of language. In the two ensuing years, parallel groups of resource persons, speakers and discussion leaders, were secured but the framework content and direction of both courses offered were identical. The third year, the Youth Services Bureau used only two key

resource persons (one French, one English) drawn from the same faculty of Sir George Williams University in Montreal. Throughout the three years, social periods were missed thus allowing for whatever exchange possible could take place.

Interestingly enough, both French and English have moved together through a process whereby training in leadership has evolved from an understanding of the psychology and sociology of youth and general program skill sessions into a concept of shared leadership functions in a group. In other words, together they have worked out a pattern which began in the more traditional way of training leaders and which has now opened up the field of group dynamics as the approach to leadership training. From the beginning, staff under the direction of a coordinator trained in group dynamics and sensitivity training worked on this basis and were themselves exposed to "in-service" training in this area. Committee personnel were drawn from each previous year's staff and thus, in the third year, were able to plan, in a knowledgeable fashion, the course which was conducted by two experts in this field. As research has proved that this approach is not culturally centered, it has been an effective instrument in the evolvement of a homogenous course for a bilingual and bicultural student today.

In evaluating the Ottawa experience, in its bilingual aspects only, there are several points which come to the fore. It has been difficult to get sustained participation from other than professional staff at the planning level. This has been particularly a problem in the French-speaking group, although a high level of sustained interest has been demonstrated by a few key professional people. The French-speaking organizations who have sent volunteer students have been largely recreational in nature and are therefore concerned with large rather than small group programs. Here the concept of leadership as a function of youth group life is difficult to teach as so much of the concern is with mass, leader-directed activities. The application to "home" activities is not as clearly discerned as in the small group youth-directed English activities, although of course this is not true for all. Finally, there are more resources in the English-speaking community for committee leadership, discussion leadership and lecture staff although extensive use has been made of Ottawa University faculty.

The experiment seems to have become an established program in Ottawa. Even if it were to cease entirely, a great many contacts have been made between both professionals and volunteers in the two cultures which cannot really be measured concretely. In addition, both groups have been closely involved in developing a new approach to leadership training which again cannot be measured quantitatively. Finally, the committee members have learned to work out a structure which cuts across cultural concepts and in this way have been forced to look at the validity of traditional patterns in both cultures.

The involvement of "Y" personnel and volunteers was significant in the total experience. It is described here as not a project solely of the Y's, but a project in which they participated satisfactorily.

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# Programme



## STRATFORD

Appendix F

### Health and Physical Education

#### CHILDREN

GYMNASTICS, CRAFTS, SINGSONG, GAMES — (7-14), Sat. — \$4.00 (\$3.00 for each additional child).

BASKETBALL — (Gr. 6, 7, 8), Thurs. & Sat. — \$4.00

VOLLEYBALL — (Gr. 6, 7, 8), Wed. — \$4.00

FOLK AND SQUARE DANCING — (Age 7-14), Sat. (2 terms) — \$2.00

BADMINTON — Instruction and Games, Sat. (12 lessons) — \$2.00

TINY TOTS — "Pre-schoolers", Tues. (2 terms) Mothers' membership plus \$2.00

LEADERSHIP CORPS — (Gr. 7, 8), Fri. LEADERSHIP CORPS — Fri.

#### TEENS

BADMINTON — Instruction and Games, 12 weeks — \$2.00

BASKETBALL — Thurs. — \$2.00 TRAMPOLINE — to be announced.

#### LADIES

LADIES' KEEP FIT — Tues. 12 weeks. — \$2.00 SLENDERETTE CLUB — Wed. 12 weeks. — \$2.00

### Swimming

SWIM CLUB — Mon., Sat. - Oct.-June. — \$4.50 SWIM CLUB PREP — Mon. - Oct.-June. — \$4.50

SWIMMING — girls (3 courses), Tuesday, Wednesday, Beginners, Water Safety Beginners, Juniors and Seniors. Fee \$2.50

LADIES' SWIM — Wed. a.m. and p.m., Thurs. a.m. 3 Courses.

Clubs and Classes Chairman Dr. Margaret Allion Executive Director Mrs. S. Dignam

Programme Director Miss D. J. Pals

CALL THE Y.W.C.A.

Meeting rooms both small and large, and gymnasium are available for renting. Attractive lounge for meeting your friends and a friendly welcome awaits you at the Y.W.C.A. There is always someone available for help and information from 9:00 a.m. to 10:00 p.m. daily, Monday through Saturday

### Clubs and Classes

#### CHILDREN

FRENCH CONVERSATION CLASSES — (7-9 yrs.) Mon. — \$2.50

BOYS AND GIRLS — Class is limited to 12. DREAMA CLUB — (7 yrs. to High School), Tues. — \$1.50

BASIC SEWING CLASS — (10-12 yrs.), Mon. — \$2.00

YOUNG TEEN CLUB — (Gr. 7, 8), Fri. - membership ship.

#### TEENS

DRAMA CLUB — (High School age), Thurs. — \$1.50

NEEDLECRAFT CLUB — knitting, crocheting, embroidery, rug hooking, 4:15 to 5:15 — day to be announced. Fee: membership, plus \$1.50

ADULT SEWING CLASS — Mon. (8 weeks). — \$4.00

#### LADIES

"TOPS CLUB" — Wed. — Call Corine Trahan. def., 271-3323.

"KNOW YOUR ANTIQUES" — new lecture series of four: 1. Copper, Silver, Pewter, Brass. - Wed., Oct. 14th

2. Prints - Wed., Oct. 21st, 3. Furniture - Wed., Oct. 28th, 4. To be announced - Wed., Nov. 4th.

"HOW TO CONDUCT A MEETING", PARLIAMENTARY PROCEDURES and IMPROMPTU SPEAKING — (4 lectures), Tues. — \$2.00

ADULT SEWING CLASS — Mon. (8 weeks). — \$4.00

CAR MECHANICS FOR WOMEN — phone 271-0480 if interested

CHRISTMAS DECORATIONS — to be announced, BIRD WATCHING — 3 trips - dates in Oct. — to be announced. — \$2.00

BOOK CLUB — (6-8 weeks), Thurs. (we need a minimum of eight people) — \$1.50

ENGLISH CLASSES for New Canadians — if interested call Y.W.C.A.

ADDITIONAL SPRING PROGRAMME — Bridge Club Millinery Yoga

## MONDAY

- 4 5 p.m. — **French Classes** — (begins Mon., October 5) — 8 classes.
- 4 15 p.m. — **Basic Sewing Class** — (begins October 5) — approx. 6 lessons.
- 6 00 p.m. — **Y.M.-Y.W. Prep Swim Club** — (begins September 14).
- 7 00 p.m. — **Y.M.-Y.W. Swim Club** — (begins September 14).
- 7 00 p.m. — **Adult Sewing Class** — (begins Monday, September 28).

## TUESDAY

- 10 00 a.m. — **Ladies' Keep Fit** — (begins September 29) — 2 courses.
- 2 30 p.m. — **How to Conduct a Meeting, Parliamentary Procedures, Impromptu Speaking** — (begins October 6) — 4 lectures.
- 3 00 p.m. — **Tiny Tots** — (begins September 29) — 12 weeks.
- 4 30 p.m. — **Badminton** — (Teens) — begins January 5) — 12 weeks.
- 4 15 p.m. — **Drama Club** — (7-14) — (begins September 29).
- 6 00 p.m. — **Swimming** — (Intermediates) — (Sept. 29 - Dec.) — (Jan. - Mar.) — (April - June).
- 8 00 p.m. — **Ladies' Keep Fit** — (begins September 29) — 2 courses.

## WEDNESDAY

- 10 00 a.m. — **Ladies' Swim** — (lifeguard present) — (begins Sept. 30 - Dec.) — (Jan. - Mar.) — (April - June).
- 2:00 p.m. — **Slenderette** — 2 terms - (12 weeks) Sept. - Dec. — (begins September 30).
- 4 15 p.m. — **Jr. Volleyball** — (begins September 30).
- 5 00 p.m. — **Swimming** — Beginners — (Non Swimmers) (begins September 30) — 3 courses.
- 5 30 p.m. — — Beginners — (little advanced).
- 6 00 p.m. — — Water Safety Beginners.
- 6 40 p.m. — — Juniors.
- 7:15 p.m. — — Seniors.
- 8:00 p.m. — — Ladies' Instruction.
- 8 00 p.m. — **"Tops"** — contact Connie Trafagander (271-3323).
- 8 15 p.m. — **"Know Your Antiques"** — 1st lecture October 14.

## THURSDAY

- 10 00 a.m. — **Ladies' Swim Instruction** — (begins October 1 - December) — 1st course.
- 4 15 p.m. — **Drama Club** — (High School) — (begins October 1).
- 4 30 p.m. — **Jr. Basketball** — (begins October 1) — October - May.
- 6 00 p.m. — **Teen Basketball** — (begins October 1) — October - May.
- 8 15 p.m. — **Book Club** — (begins October 15) — 6-8 weeks.

## FRIDAY

- 4:30 p.m. — **Leadership Corps** — (Gr. 7, 8, 9, 10, 11, 12) — (begins October 2) — Fee - membership plus assisting in programmes.
- 6:00 p.m. — **Young Teen Club** — (Gr. 7, 8) — (begins October 2).

## SATURDAY

- 9:30 a.m. — **Gym, Craft, Singsong** — (October 3 - May).
- 2 00 p.m. — **Folk and Square Dancing** — (October 3 - December 19).
- 3 00 p.m. — **Junior Basketball** — (October 3 - May).
- 4 00 p.m. — **Junior Badminton** — (January 9 - March 27) — 12 weeks. (instruction and game).

The Y.W.C.A. reserves the right to cancel classes where there are insufficient enrolments.

All activities require one initial membership.

MEMBERSHIPS — Children 7-16 — \$1.00  
— Ladies 16-up — \$2.00

# behind the headlines

Appendix F

THE GLOBE AND MAIL, WEDNESDAY FEB. 17 1965 11  
**Canadian YWCA Aids  
Brazilian Squatter City**

12 THE GLOBE AND MAIL, MONDAY, MAY 23 1964  
**Community Termed Hostile  
Toward Working Mothers**

**YW Volunteers on Top Level**

**West Indian girls  
form YWCA club**

**Urge Central  
Counselling  
Services**

Invitations have been sent from Willowdale Centre Y.W.C.A. to about 40 West Indian women who are living and working in the Willowdale and Downsview areas, to meet weekly at the Y.

A range of articles in the community would help the mother solve the problem of caring for her children, a Toronto social worker said yesterday.

**5 girls to continue studies**

TORONTO DAILY STAR  
**\$2,770 YW grants**

THE MONTREAL STAR WEDNESDAY "OCTOBER 11 1964  
*Major Alteration*

**YWCA Presents Brand New Image**

**Ask YWCA to Drop  
Christian Pledge**

New York Times Service  
Cleveland - The Young Women's Christian Association is expected to announce this week a proposal eliminating for new members the traditional and deeply resented pledge of faith in God.

THE TELEGRAM, Toronto, Wed Oct 1, 1964 41  
**Ancient Ideas In Modern Dress**

**Metro YWCA Offers  
Diversified Program**

THE TELEGRAM, Toronto, Fri., May 1, 1964

**Says Social Work Professor  
Girls Are Educated**

EDUCATION courses in family and sex life have a definite place in Canadian school curricula, according to Dr. Ben Schlesinger, assistant professor, School of Social Work, University of Toronto.

**YWCA Members Fight  
Segregation Battle**

**Pressures Blamed  
For Delinquency**

**Housebound Mothers Freed  
YWCA Takes Program Into Home**

1964 annual report

ywca of metropolitan toronto

## I'll Never Be the Same Again

"I'll never be the same again!" She could not explain her feelings, she only felt "different". She was one of the twenty-nine member Canadian YMCA/YWCA delegation to the World Young Adult Conference in Beirut, Lebanon. Her group visited the World Y.W.C.A. and the World Alliance of Y.M.C.A.'s in Geneva and later Cairo, Jerusalem, and surrounding areas in Jordan, Beirut and Rome. The "culture shock" was more lasting for some than others, but out of it came a deeper appreciation for the Canadian way of life and a more intense desire to understand others. She found her Christian faith to be a meeting ground and a spring board for meaningful discussion. A visit to Baalbek's massive temple ruins on the edge of the desert, Vespers in an Orthodox Church by the sea, the brotherhood of man regardless of race or creed—in what better atmosphere can one search for unity in all things, than through unity itself. She returned knowing that the Y.W.C.A. has an important role in a world that desperately needs a strong Christian witness.

## Some Notes on National Assembly 1964

A Centennial Grant from the Government of Canada assisted members of the Y.W.C.A. in crossing Canada to attend the Assembly in St. John's, Newfoundland. What an exciting experience for all involved—to see the physical diversity of this great country. It was an excellent preparation for the Conference theme, "Building on Diversity". The main speaker, Mr. A. J. Cormier, Projects Officer of the Canadian Centennial Commission, convinced the delegates that the Y.W.C.A. should function as a conscience for the Canadian public in defence of minority groups, promote interaction and understanding and provide a basis for communication.

## They're Accenting English

Classes are out. The rush is on! Off to the Y.W.C.A. to get extra help in everyday English usage.

Once a week a total of 22 students between the ages of 16 and 60, pack up their books, leave the classrooms at the Keele Street Retraining Centre and walk over to the West Toronto Y.W.C.A. Some of these people were unemployed. Others are newcomers to Canada. They are being retrained under Government auspices for jobs and occupations where workers are really needed.

Volunteers assist with this program which has received excellent support. It is hoped in 1965 that West Branch will open a Rooms Registry service as additional help to these adult students.

In the opposite end of the city, another Program Worker sets out from her office at East Toronto Y.W.C.A. for the Retraining Centre on Jones Avenue. Here the need is a much different one. Women enrolled at this Centre thought they wanted recreation. It turned out that what they really wanted was social preparation for their new jobs, i.e., how to handle interviews, good grooming, what a boss expects, and budgeting. In these programs the Y.W.C.A. is involving a special group of girls and women in the community.

## Opening of Memorial Hall at Camp Tapawingo

A place for rainy day program, a stage, a special hall in which to hold those sing songs, a chance for the Seniors to be separate from the Juniors! These were some of the thoughts racing through the minds of campers as they arrived to begin their 1964 summer at camp. Things were going to be different now that the Eva Coon Recreation Hall was open.

Miss Coon, who was Executive Director of the Toronto Y.W.C.A. for 17 years, had seen the Camp at Parry Sound grow and expand until it now accommodates 300 girls each summer. The Recreation Hall given to Tapawingo by her family and many friends is a tribute to her leadership.





PHOTOGRAPHS COURTESY OF:  
THE TELEGRAM, TORONTO - THE GLOBE AND MAIL, TORONTO  
TORONTO STAR, LIMITED, TORONTO

## YWCA MAKES PLANS FOR THE FUTURE

In 1964 after a concentrated program evaluation in all Branches and Centres, the Board of Directors adopted the following recommendations regarding areas of priority for the next five years —

1. The *first priority* be on programs and services related directly to the personal development of women.
  - a. Expansion of personal and vocational counselling services for young women and expansion of Rooms Registry services.
  - b. Work with home bound and working mothers through "Take a Break" programs; strengthening parents in their role with children and providing opportunity for self-development and self-expression.
  - c. Emphasis on counselling, retraining and supportive services in relation to the re-employment of women in co-operation with other organizations wherever possible.
  - d. Establishment of a more formalized leadership training program for volunteers within the Y.W.C.A.
  - e. Active support of the Social Planning Council in their efforts to deal with the problem of child care for infants, pre-school and school children.
2. The *second priority* be in the area of services to teens.
  - a. Individual and group counselling for teens through the medium of informal drop-in programs, in those areas where community need warrants it.
  - b. More adventurous program for teens, both at camp and in city program, providing meaningful opportunities for service at the local, national and international level.
  - c. Greater use of camp facilities by teen and adult groups within our membership throughout the year.
  - d. Work with Junior Teens (11-14 years), where warranted.
3. The *third priority*. Continual study and action on the total housing needs of single women and girls, in the light of the Y.W.C.A.'s special contribution in this area.

# YWCA Will Counsel Any Girl

Counselling is an integral part of the Individual Services Department. Girls and women referred by probation officers, juvenile and family court staffs, family and children's agencies, Government departments, churches and interested individuals receive personal counselling by trained social workers at our Woodlawn Residence and Central Branch.

Vocational Counselling is also offered to girls and women 16 and over at Central Branch. In four interviews, interest, aptitude and I.Q. tests are administered. On the basis of these tests the applicant is advised about suitable fields of employment.

Fees for both personal and vocational counselling are on a sliding scale based on the ability of the client to pay.

One of the recurring questions faced in personal counselling is "Where can I find a place to live in Toronto?" The Y.W.C.A.'s interest in housing for young women is a matter of record extending over a century. Parents across Canada look upon the Y.W.C.A. Residence as a place where their daughters will be in good hands and receive understanding help should they need it. At present Woodlawn Residence accommodates approximately 140 girls from 16 to 23 years of age, with almost an equal number of working girls and technical and vocational students.

In addition, the Y.W.C.A. operates a Rooms Registry Service from Woodlawn Residence. All rooms are inspected. Interpretation is given to landladies about the inter-racial policies of the Y.W.C.A. and the counselling and recreational services available to their guests.

## YWCA Takes Program Into Home

"Women cooped up in a house with only toddlers reach a point where they lose self-confidence". It was for this reason that Scarborough Centre in 1958 started the T.A.B. (Take A Break) program. This has since expanded from one group of 30 members to 30 smaller and more workable groups across Metropolitan Toronto, downtown, in the outer city and in suburbia.

Women come doubting whether anything can solve their problem of lack of stimulation at home, not realizing that other housewives feel the same. After hearing possibilities of program, the group usually decides to start with keep-fit exercises or handicrafts.

Soon they become more relaxed and comfortable with each other and move ahead to discussions about things which concern them as women and citizens. Citizenship education encourages them to participate actively in the social, political and religious life of their community. TAB members have been enabled to attend Conferences in other cities and even other countries—a rare opportunity for home-bound women. The ideal situation comes into existence when each TAB member begins leading such an active life she no longer needs TAB and the group disbands.

## Pressures Blamed for Delinquency

"Hard to Reach Youth" (a familiar term) are described as young people who present problems to themselves and to the community.

A co-educational program was introduced to the East Toronto Branch following a survey in that community. The survey, executed in 1961, noted an increase in delinquency and indicated a need to help teenage girls to learn social skills and to make the transition from school to the world of work. Social skills can be "learned" in a girl's club, but are best tested with boys and girls together.

The Co-ed Club was staffed by two graduate social workers assisted by an experienced group worker. It was found that three leaders are needed for such a group—a male and female leader always present with a senior staff member available for individual consultation.

Since its inception in 1961 the Co-ed Club has gone through some very vital changes. The members have learned that here at last were adults who could solve problems without calling the police; members learned how to fight verbally rather than physically; how to consider other points of view and how to look at themselves objectively. They learned that they also could be respected and accepted. To have someone *care* what they did was perhaps most important of all.



## BOARD OF DIRECTORS — 1964

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## FINANCES

The Financial Operation for 1964 showed:

Revenue . . .	\$283,539.33	United Community Fund Allocation .	\$304,159.92
Expenditure . . .	\$589,854.72	Operating Deficit . . . . .	\$ 2,155.47

*(Detailed financial statement available on request)*

The Y.W.C.A. would like to thank those who have supported its work in 1964; The United Community Fund, The Y.W.C.A. of Canada and the World, The Social Planning Council, The Boards of Education and Recreation Departments in Metropolitan Toronto, service clubs, women's organizations, foundations, churches, other social agencies, members and friends of the Association.

## STATISTICS

Members in good standing at December 31, 1964 .....	7,456
Members 16 years of age and over .....	5,823
Members under 16 years of age .....	1,633
Individuals receiving Personal Counselling .....	319
Individuals receiving Vocational Counselling .....	292
Individuals accommodated at Woodlawn Residence .....	4,739
Individuals placed through Rooms Registry .....	515

## LOCATIONS

METROPOLITAN OFFICE, 21 McGill Street, Toronto 2, Ont. ....	EM. 4-1126
CENTRAL BRANCH, 21 McGill Street, Toronto 2, Ont. ....	EM. 4-1126
EAST BRANCH, 1152 Gerrard Street East, Toronto 8, Ont. ....	HO. 6-9878
ETOBICOKE BRANCH YM-YWCA, 3226 Bloor Street West, Etobicoke, Toronto 18, Ont. ....	BE. 1-2297
Thistletown Extension, Thistletown Hall P.O., Thistletown, Ont. ....	CH. 6-2691
LAKESHORE CENTRE, 2992 Lakeshore Blvd. West, Toronto 14, Ont. ....	255-5154
NORTH BRANCH, 2532 Yonge Street, Toronto 12, Ont. ....	HU. 5-0447
SCARBOROUGH CENTRE, 2857 Lawrence Avenue East, Scarborough, Ont. ....	AM. 7-6091
WEST BRANCH, 3179 Dundas Street West, Toronto 9, Ont. ....	RO. 2-8169
WESTON BRANCH, 31 King Street, Weston, Ont. ....	CH. 4-5541
WILLOWDALE CENTRE, 5582 Yonge Street, Willowdale, Ont. ....	BA. 1-9308
WOODLAWN RESIDENCE, 80 Woodlawn Ave. East, Toronto 7, Ont. ....	WA. 3-8454
CAMP TAPAWINGO at Parry Sound, c/o 21 McGill Street .....	EM. 4-1126



*The Citizens of St. Catharines*

*cordially invite you*

*to attend a*

**Reception for New Citizens**

*to be held in*

**The St. Catharines Y. M. - Y. W. C. A.**

*56 Queen Street*

**Tuesday, May 18th, 1965 at 7.30 p. m.**

Please bring your older Children



NORTH TORONTO BRANCH Y.W.C.A.

FRENCH CONVERSATION CLASSES -- REPORT FOR NATIONAL Y.W.C.A.

WHY STARTED

During the past 1963-64 programme year, a number of enquiries were received from members concerning the initiation of a French Conversation class. Some of these enquiries came from French speaking members who wanted the opportunity to talk with others in their own language. These enquiries were not sufficient in themselves to be the reason for commencing classes, especially as courses were available elsewhere in the area. However, the general public interest in learning French, plus the belief that every Canadian citizen has the responsibility and should have the opportunity to be bilingual in this bicultural country, led the Programme committee of this Branch to favour the introduction of such a course.

PRICE, TIME, ETC.

2 sessions of 10 classes from September to November and from January to March.

Monday evenings, 8:00 -- 9:30 p.m.

Cost -- \$10.00 per session.

REQUIREMENTS

Class limited to 12 members to allow adequate time for conversational practice for all, 14 members registered, allowing for 2 absentees each week.

Registering members were advised to have had some background in the French language but to be beginners in French conversation. Thus this group was conceived, not as an informal conversational period for French speaking people, but as a definite course for students wishing to learn and brush up a living language.

MEMBERSHIP

Instructor: The instructor is English Canadian but has taught French for many years both within the school system and in private groups at her home. This is the first adult group which she has taught as a formal group outside her home.

### MEMBERS

The ages of the members are mixed, ranging from early twenties to middle sixties. There are both married and single women. Almost half the class is teaching or has a background of teaching experience. A few of the members have been connected to the Y.W.C.A. through other activities, but the majority of the class has been attracted to the Y.W.C.A. specifically on account of this French course. In practice the members have less experience and knowledge of the French language than was expected at the start. In spite of having had French instruction in school, this teaching is either an experience of many years past or was one which did not allow the teaching of conversation. All the members report that they were taught to concentrate on grammatical construction and have had very little opportunity for actually speaking the language. Consequently the general pronunciation and level of colloquial speech is poor.

### CONTENT

The classes concentrate on grammar and correct pronunciation, and much of the work is repeated in chorus or questions and answers are repeated from one member to another around the group. No specific textbook is used, but sheets of vocabulary, extracts from newspapers and texts, poems etc. are typed and handed out. The members are required to copy these resources and return, so that adequate learning is ensured. Seeing the written word follows, and never precedes, hearing the spoken word.

One topic is taken each week as the theme eg. use of the telephone, Thanksgiving, colours, banking, shopping. The topics are chosen with daily usage of the language in mind. Use is made of visual aids such as toy telephones, gift catalogues, blank cheques, etc. Each class concludes with the use of records on the topic under discussion and a brief repetition of the preceding week's lesson.

### RESPONSE

This is excellent. The instructor spends a great deal of time in preparation and always extends the class to 2 - 2½ hours duration. The members are given the opportunity to leave at 9:30, but very rarely do so before the class finishes. The instructor, herself, is pleased with the enthusiasm of the members and the rapid improvement of each member's comprehension and pronunciation.



The members enjoy the classes and feel that they are benefiting. The oft repeated comment is one which praises the opportunity to converse rather than to listen. Copying and learning work is done regularly and, although no pressure is placed on the individual, if one misses a class she makes every effort to repeat the work missed. Attendance is high with average absenteeism at 2.

After the quota of the class had been filled, twelve more names were taken on a waiting list. It has proved impossible to hold a second class for this group this Fall, but the interest and demand is readily apparent.

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APPENDIX G

III. PUBLIC AFFAIRS AND WORLD SERVICE EDUCATION

RESOLUTION NO. 16

Subject - Bi-Culturalism

From - Montreal

WHEREAS, The YWCA, in being part of the bilingual and bi-cultural community, has found that co-operative work and special projects involving the membership, the Board and Committees and community Associations, has been effective in furthering mutual understanding, and

WHEREAS, Understanding that there are both problems and strengths in differences in culture of our heritage as a bi-cultural nation; therefore,

BE IT RESOLVED,

That the YWCA of Canada give special emphasis to projects that will foster greater communication and promote mutual understanding between the people of French and English cultures and languages.

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The above Resolution was passed at the quadrennial National Convention of the YWCA of Canada, which was held in Saskatoon from May 30th to June 4th, 1965.

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## APPENDIX H

### SUPPLEMENTARY INFORMATION RELATING TO RECOMMENDATION 4.

We submit Appendix H in order to provide additional information and explanation regarding the fourth recommendation in this Brief. Recommendation 4 asks that the Commission support the YWCA of Canada's request to the Government of Canada - Department of Citizenship and Immigration - for financial aid in order that this Association may sponsor and direct new and experimental programmes aimed to provide mutual understanding among the women and girls of different cultural backgrounds.

The sum of \$15,000.00 for one year would permit the YWCA of Canada to undertake a pilot project for three residential summer camps across Canada to do something in depth about inter-cultural education.

To do this it is estimated that money is needed for the following:

- (1) the salary for a National Staff member who would need to devote the equivalent of half-time work for a whole year in order to do the preliminary planning of programmes and practical arrangements for three summer camps across Canada. This staff member should be paid at the rate of the present full-time salary scale, \$6300 to \$7800.

Also required would be secretarial services on a similar half-time basis and paid at the presently accepted rate of \$2600 to \$3500 for full-time work.

- (2) the salary for a Camp Director for each of the three camps for the duration of the camp.

Until some work is done on the programme to be followed in each camp it is almost impossible to be more specific at this time. Planning a good programme to be of interest and of value for those who attend requires considerable research. We need to know the ages of girls and women most likely to be benefited by such an experience. We need to know more about the type of programmes best suited to their needs and who are the people best fitted to conduct the camps. We know that

much could be done but we need experienced staff to do the research as the present professional staff have not the required time to investigate the problem. This is where help is needed in the form of financial aid, if much needed new and experimental work is to be carried on.

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APPENDIX "C"

CONFERENCE:

BICULTURALISM  
AND  
BILINGUALISM

Monday, March 16, 1964

Sponsored by:

The Junior League of Montreal Inc.  
The Montreal Council of Women  
The Montreal Young Women's Christian Association

Committee:

Chairman - Miss A.J. Williams - présidente

Mrs. P.F. Dingle  
Mrs. K.C. Hague  
Mrs. J.G. Howlett  
Mrs. L.L. LaPierre

JOURNEE D'ETUDE:

BICULTURALISME  
ET  
BILINGUISME

le lundi 16 mars 1964

Sous les auspices de:

Comité:

Mme O.R. Macklem  
Mme R.S. O'Brien  
Mme M. Trahan  
Mme W.L. Verrier

Consultant :

French Canada Studies Programme  
of McGill University

Documentation:

Programme d'études sur le Canada  
français, Université McGill

This copy of the Conference Proceedings is being sent to you with the compliments of the Junior League of Montreal.

You will note that the proceedings of all the sessions where translation equipment was available are printed in their original language only. No translation equipment was available for the discussion groups and so these now appear in both English and French.

The Junior League is indebted to members of the staff of the Y.W.C.A. who transcribed the morning Symposium from the recorded tapes and who also translated the proceedings of the afternoon Discussion Groups from English into French.

Cette copie des Minutes de la Conférence vous est envoyée avec les hommages de la Junior League de Montréal.

Vous remarquerez que pour les Minutes des réunions où il y avait un équipement de traduction disponible, celles-ci sont écrites dans leur langue originale seulement. L'équipement de traduction n'étant pas disponible pour les discussions de groupe, ces Minutes sont rédigées en anglais et en français.

La Junior League est reconnaissante envers les membres du personnel du Y.W.C.A. qui ont transcrit le panel de l'avant-midi enregistré sur ruban magnétique et qui ont traduit les notes des débats de l'après-midi de l'anglais au français.



The Conference on Biculturalism and Bilingualism, sponsored by the Junior League of Montreal with the co-operation of the Montreal Council of Women and the Montreal Young Women's Christian Association on Monday, March 16, 1964, was a community education project. The purpose of the one-day conference was to draw together Montreal women from all walks of life and of varying interests, and offer them informed opinion on many aspects of the subject. Discussion groups provided the atmosphere for an informal exchange of views. It was the hope of the sponsoring organizations that the conference would equip the delegates to work actively toward a genuinely bicultural city and country. A total of 158 delegates attended, representing both English and French-speaking women's organizations. Twenty-four speakers, both English and French-speaking, took part in the conference, which was held at the Montreal Young Women's Christian Association and the Ritz Carlton Hotel. The opening session took the form of a symposium, in which four speakers offered differing answers to the question, "What is the solution to the problem of Canada's two cultures?" At lunch, the Hon. Marie-Claire Kirkland-Casgrain, Minister without Port-folio in the provincial government, spoke on "The Reality of Biculturalism in Quebec." In the afternoon, the delegates divided into nine discussion groups, each with an English and a French-speaking discussion leader. At dinner, the Hon. Maurice Lamontagne, Secretary of State in the federal government, and the cabinet minister in charge of the Royal Commission on Bilingualism and Biculturalism, spoke on "The Reality of Biculturalism in Canada."

La Junior League de Montréal, le Montreal Council of Women et le Montreal Young Women's Christian Association ont organisé lundi le 16 mars dernier, une conférence sur le bilinguisme et le biculturalisme. Cette conférence d'une journée avait pour but de rassembler des Montréalaises de différents milieux et de différentes occupations, afin de leur présenter des opinions sérieuses sur les multiples aspects de ce sujet. La discussion par petits groupes a permis de créer l'atmosphère nécessaire à un échange de vues libre et détendu.

Les organisateurs souhaitaient que cette conférence fournisse aux délégués les armes nécessaires pour travailler activement à l'établissement d'une ville et d'un pays véritablement biculturels. Cent cinquante-huit (158) délégués, représentant les associations féminines de langue française et de langue anglaise, ont assisté à cette réunion. Vingt-quatre (24) conférenciers, de langues française et anglaise, ont pris la parole au cours de cette conférence qui s'est tenue au YWCA et à l'hôtel Ritz-Carlton.

La Conférence a débuté par un panel au cours duquel quatre (4) personnalités ont apporté différentes réponses à la question "Quelle est la solution au problème des deux cultures au Canada?" Au déjeuner, l'Honorable Claire Kirkland-Casgrain, Ministre d'Etat dans le cabinet provincial, a prononcé une allocution intitulée "Réalité du biculturalisme au Québec".

Au cours de l'après-midi, les délégués se sont divisés en neuf groupes de discussions, chacun des groupes étant dirigé par un président de langue française et un second de langue anglaise. Au dîner, l'Honorable Maurice Lamontagne, Secrétaire d'Etat dans le cabinet fédéral et Ministre responsable de la Commission royale d'Enquête sur le Bilinguisme et le Biculturalisme, s'est adressé aux délégués pour leur livrer ses réflexions sur "Le biculturalisme au Canada."







I.

SYMPOSIUM --- "WHAT IS THE  
SOLUTION TO THE PROBLEM OF  
CANADA'S TWO CULTURES?"

1. THE CASE FOR SEPARATISM---

Rodrigue Guité, President,  
Rassemblement pour l'Indé-  
pendance Nationale (Montreal  
Region)

I.

TABLE RONDE --- "LE BICULTURALISME  
AU CANADA EST-IL POSSIBLE?"

1. LE SEPARATISME ---

Rodrigue Guité, président du Rassem-  
blement pour l'Indépendance  
Nationale (Région de Montréal)

Mesdames, Messieurs.

J'ai intitulé mon exposé "Du Colonialisme à l'Autodétermination". Vous comprendrez que si je suis ici aujourd'hui ce n'est pas pour vous convaincre, mais pour tenter de démystifier une situation car je refuse de m'associer d'une autre façon à une oeuvre colonialiste. Vous comprendrez ce que je veux dire. Cette oeuvre à mon point de vue qui est de créer un pays bilingue et biculturel est une oeuvre colonialiste.

Depuis quelque temps on parle de plus en plus de sauver l'unité canadienne et on oublie de mentionner exactement quelle nation à sauver dans le Canada. Je pense qu'il faudra bien avouer un jour que la nation que l'on sauvera, qu'on le veuille ou le veuille pas, sera la nation canadienne anglaise. On veut sauver l'unité canadienne mais nous savons tous, que l'unité canadienne n'a jamais existé et c'est une chose à faire, une chose à créer.

D'abord il faudra se poser la question "Exactement qu'est-ce que la nation canadienne?" On a accepté il y a déjà pas si longtemps, l'existence de deux nations au Canada. Aujourd'hui on est rendu à se dire qu'il n'y en a pas seulement deux mais il y en a plusieurs, et par le biculturalisme on commence déjà à parler de multiculturalisme. Où est-ce que tout ça va se terminer? Personne ne le sait. Il faudra d'abord l'admettre et sans équivoque que le Canada est formé de deux nations; de ces deux nations on veut créer un pays, un pays bilingue et biculturel. Comment s'y prendre pour tenter d'allier deux irréconciliables? Moi je pense qu'on a pris un moyen - un moyen que je qualifierai de mythe et ce mythe on l'appelle biculturel ou biculturalisme. Sur cette illusion, c'est ma profonde opinion, on pense qu'on construira une nation ou du moins, l'unité canadienne. Je pense que l'on fait erreur.

On oublie seulement une chose, ce qu'est ce tentatif qui a été essayé; il dure d'ailleurs depuis deux siècles. Les termes en sont nouveaux mais les intentions sont les mêmes. Cette fois, cependant, un des partenaires ne marche plus. Vous ne marchez plus aussi bien que d'habitude, pourquoi? Parce qu'il a compris tout simplement qu'il est mal fait de s'associer à son propre suicide.

Aujourd'hui de plus en plus les pentes canadiennes souffrent de l'obsession du bilinguisme. Ils ont applaudi à la création de la Commission sur le Biculturalisme avec beaucoup de gratitude. Ils ne se rendent pas compte qu'ils recommandent sans succès et sans cesse du français dans l'administration fédérale, sans s'inquiéter du fait que la machine outawaïse, essentiellement britannique, produit et produira toujours des solutions à l'image de la majorité, c'est-à-dire des solutions à l'anglaise. D'autre part, et ce qui est plus surprenant encore, une certaine élite canadienne anglaise se dit prête à faire l'expérience du français. Il est un peu tard mais, quand même. Quelle sera la durée de cette lune de miel, luxe





dispendieux entre tous pour le seul souci de l'unité canadienne? Nul ne le sait actuellement. Il faudra sans doute que cette nation la moins bilingue du monde, malgré ce qu'on en dit, soit bien désespérée pour rester longtemps fidèle à cette formule.

Pour ma part, je préfère la franchise de M. Manning, parce que je suis convaincu que c'est lui qui a raison. La Commission Dunton-Laurendeau établira au moins une chose, c'est que le plus grand nombre de bilingues dans ce pays n'ont pas besoin de l'être, et qu'une seule langue est absolument nécessaire dans l'exercice de leur profession et qu'en pratique au Canada il y a quatre-vingt-quinze pour-cent d'unilingues et à peu près quinze pour-cent de bilingues.

Je vous prierai, ceux d'entre vous qui ne l'ont pas fait encore, de voyager de l'atlantique au pacifique. De Halifax à Vancouver, le canadien-français moyen a l'impression de partager la tâche, c'est vrai, d'un pays à construire, mais d'un pays à construire pour les autres. De Yarmouth à Maillardville il y a pour lui que nostalgie. C'est vrai l'histoire est passionnante, mais l'avenir parle anglais. Un million de canadiens-français dans neuf provinces anglaises n'ont d'autre destin que l'assimilation totale. Au Québec même l'avenir l'égare plus prometteur dans le système actuel. Nous devons envisager l'avenir avec franchise, à mon point de vue, pour le groupe que je représente.

Nous n'accepterons plus le bilinguisme au Québec pendant que le reste du Canada est unilingue, parce que nous savons cela joue contre nous. D'autre part, le bilinguisme chez la majorité au Canada n'est pas plus souhaitable qu'utile, ni possible. Il n'y a qu'une seule solution logique: un Canada unilingue anglais et un Québec unilingue français.

Il y a depuis quelque temps un certain nombre d'hommes politiques qui se contentent de menacer le Canada de l'heure de la dernière chance. Ils font semblant de croire à un pays bilingue. Pourtant, cent ans de confédération ne se puise pas de les convaincre de la faillite de la dualité franco-anglaise au Canada. Nous savons aujourd'hui qu'après cent ans nous sommes les perdants. Pour nous, l'air du compromis s'ouvre pour nous canadiens-français; il s'ouvre devant nous et il s'appelle fédéralisme co-opératif qui s'inscrit ou s'exprime par le biculturalisme et le bilinguisme. Nous disons simplement "Non".

Il y aurait probablement de nouvelles ententes qui se feront dans un sens de la bonne entente avec statut particulier pour le Québec, évidemment comportant un certain nombre de compromis. Est-ce que cela résoudra le dilemme de la survivance française au Canada. Les statistiques sont d'accord avec nous et elles disent "Non". Au rythme actuel dans quarante ans nous ne serons plus trente pour-cent mais nous serons dix-sept pour-cent de population au Canada. Quant à nous, la chose est claire, elle est nette. Nous refusons le statut de minorité et tout ce que cela implique. Nous refusons en somme une situation hypocrite. Nous refusons l'insupportable fardeau de pacte confédératif et du même coup nous refusons d'adhérer à tout autre pacte qui nous ramènerait, tôt ou tard, à notre statut actuel. En somme nous refusons des demi-solutions.

Nous refusons aussi cet état de contradiction dans laquelle nous nous trouvons; nous refusons de nous laisser anesthésier par ce climat d'abbération comme ceux qui ont accepté avant nous, et qui aujourd'hui sans s'en douté préconise le suicide de la nation québécoise. Depuis deux siècles cette situation que nous avons vécu s'appelle tout simplement, n'ayons pas peur des mots, du colonialisme. Depuis deux siècles nous vivons dans ce mal colonial et aujourd'hui nous voulons simplement sortir - ce qui est normal et ce qui est sain.





Aujourd'hui nous voulons construire un pays à nous pour les québécois, élaboré une politique globale qui tiendra compte d'abord des intérêts des québécois. Nous voulons vivre et surtout nous voulons vivre debout. Nous voulons nous ouvrir sur le monde et mettre nos efforts avec fierté et dignité au service de la civilisation et non plus les gaspiller en effort de survivance. Si la confédération avec son bilinguisme et son biculturalisme continue, nous savons que nous en clôturerons. L'indépendance nationale c'est clairement notre dernière chance.

Merci

2. THE CASE FOR QUEBEC  
NATIONALISM --- Paul E. Robert,  
President, St. Jean-Baptiste  
Society of Montreal

1. LE NATIONALISME QUÉBÉCOIS ---  
Paul E. Robert, président de la  
Société Saint-Jean-Baptiste de  
Montréal

Madame la Présidente, Distingués Conférenciers, Mesdames,  
Mesdemoiselles, Messieurs:

Permettez-moi tout d'abord de vous féliciter pour avoir organisé cette journée d'étude sur le biculturalisme et le bilinguisme. C'est là un effort sincère de compréhension envers notre groupe ethnique. Puisse vos délibérations être couronnées de succès. De telles initiatives devraient être multipliées, cependant, je crois vous signaler qu'il faut agir le plus rapidement possible parce que les solutions au du Canada tardent beaucoup trop à se réaliser dans les faits concrets.

Le nationalisme québécois n'est pas un phénomène si extraordinaire. Je le crois au contraire, tout à fait naturel et normal. Il est admirable par exemple pour nous de constater l'attachement du peuple britannique envers sa patrie, ses institutions et la couronne royale. Pourquoi alors serait-il déplacé pour nous canadiens-français de témoigner autant d'attachement envers notre petite patrie, le Québec, notre drapeau fleur de lys, et nos institutions. En Angleterre, par exemple, il y a le Pays de Galles, qui à ce que je sais, a ses propres institutions et ses traditions. Sur les îles britanniques il y a l'Angleterre, le Pays de Galles, l'Ecosse, et l'Irlande et même ce dernier pays est divisé entre l'Irlande et l'Irlande du Nord. Je ne crois pas que tout cela constitue un "melting pot".

Notre nationalisme québécois est tout simplement un désir normal de vivre et de nous épanouir. Sur territoire donné, un peuple veut vivre selon sa propre conception de vie et nous n'aimons pas beaucoup d'entendre souvent dire, "Bien, qu'il faut un privilège, il faut des conditions spéciales pour le Québec." Ce ne sont pas des conditions spéciales, c'est tout simplement un état qui nous permette de vivre, que nous désirons. Notre progrès sera assuré et nous le croyons par le développement de notre culture et de notre économie.

Il faut, je pense, aussi s'entendre sur le fait que le Canada est possible à condition que tous admettent au départ la co-existence spécifique de deux nations, de deux cultures et de deux langues officielles. Le bilinguisme, à mon avis, ne peut être l'attribut de tout le Canada. C'est plutôt la co-existence de deux langues chacune dans un secteur et c'est aussi la pénétration par les élites dans l'un ou l'autre secteur d'une langue et de l'autre. En Europe, par exemple, dans nos jours dans un très grand nombre de pays, le nombre de personnes parlant plusieurs langues est de plus en plus nombreux. Pourquoi l'Amérique échapperait-elle à ce développement tout simplement culturel. Le Canada à mon avis pourra devenir un pays comme la Suisse et la Belgique, à deux ou trois langues. Chaque groupe ethnique a droit à ses institutions, sa langue et ses écoles. Chacun est respecté par l'autre partenaire d'un état fédéral.





Au Canada en dehors de Québec les canadiens-français ne sont pas acceptés comme partenaires égaux, comme citoyens à part entière. En voulez-vous des exemples? A Ottawa par exemple dans la capitale fédérale du pays où environ la moitié de la population est de la langue française, et si l'on compte le secteur de Hull qui est dans la région d'Ottawa, plus de la majorité, plus de cinquante cinq pour-cent de la population est de la langue française; eh bien, 1964 on discute encore si l'on peut poser des signaux de circulation en français et en anglais. Je trouve ça tout simplement ridicule après cent ans de confédération; je pense que cela n'établit pas un grand succès de collaboration.

En Ontario il y a autant de population française qu'au Québec qu'il y en a de population anglaise, et je vous prierais de comparer le régime scolaire dans ces deux provinces vis à vis le groupe minoritaire, et cela du fabrique britannique? Je ne crois pas. C'est plutôt une situation qui a été trop longtemps négligé, mais qu'il importe de corriger au plutôt. En Ontario la nationalisation de l'électricité a été entreprise il y a plus de quarante ans. Elle s'est déroulée de façon tout à fait naturelle. Tout cela s'était accompli par un processus normal. Cependant, si au Québec, le Québec réalise le même développement économique, certains crient au scandale. Deux poids, deux mesures.

La Société Radio-Canada et le Bureau des Gouverneurs de la Radio et la Télévision on fait preuve, je pense, de justice et de largeur de vue en accordant un poste français, (C.J.B.C.), le poste de radio à Toronto. Pourquoi faut-il que certaines personnes viennent gâter la réalisation d'un projet tout à fait logique. A Montréal il y a quatre postes de radio qui diffusent en anglais tous les jours; il y en a quatre qui diffusent en français et un dans les deux langues. Pour la télévision à Montréal vous avez deux postes en français et deux en anglais, et lorsqu'à Toronto un poste veut devenir français on crie au scandale, et ce poste heureusement a commencé à diffuser quatre heures par jour en langue française. Et vous avez vu cette levée de boucliers contre cette réalisation équitable envers une population de cent soixante-cinq milles personnes de langue française dans la région de Toronto. Et après cela on est surpris que chez nous aussi nous ayons des extrémistes. Il est temps de se poser des interrogations. Il est temps de faire de véritables examens de conscience.

Un autre exemple. L'Acte de l'Amérique du Nord Britannique de 1867 confère spécifiquement pour provinces tous les problèmes d'éducation; malgré cela presque tous les gouvernements qui se sont succédés à Ottawa, bleus ou rouges, ne se gênent pas pour battre en brèche contre les droits prioritaires des provinces en matières d'éducation et en combien d'autres domaines. Par exemple, ce dernier fait concernant les prêts aux étudiants, où une ingérence fédérale veut encore venir dans un domaine qui est strictement de juridiction provinciale. Je pense que le gouvernement d'Ottawa, il sera beaucoup plus sage pour lui, de remettre aux provinces les pouvoirs de taxation qui appartiennent aux états provinciaux. Alors il n'est pas surprenant de constater aujourd'hui que les canadiens-français attendent beaucoup plus pour leur devenir collectif du gouvernement de l'état de Québec que de celui du gouvernement central qui ne semble ni les comprendre, ni respecter le texte de base de la confédération canadienne.

Et entre nous, un état, l'état canadien qui n'a même pas de drapeau national, ni d'hymne national, est-ce qu'on peut considérer ça un véritable pays? Citez-moi d'autres pays dans l'univers où il y a ni drapeau ni hymne national et qu'on considère comme un pays. Faudrait peut-être commencer par les points de base, et les points de départ à savoir qu'un pays commence par se donner les attributs qui font que c'est un pays.





Dans une ville de Montréal par exemple les entreprises commerciales anglo-saxones, il y en a plusieurs, je trouve tout à fait normal que ces entreprises par respect pour la population canadienne-française, elles devraient s'afficher en français et en anglais. Mais savez-vous qu'il est très souvent difficile, et cela même à Montréal, voir impossible dans certains cas, de se faire répondre en français dans notre propre ville. Je vous prierai d'y penser, je sais qu'il y a plusieurs personnes qui sont de d'autres régions que Montréal, du Canada, si le même phénomène inversé se produisait à Toronto, où un citoyen ou une citoyenne de Toronto ne pourrait se faire répondre en anglais dans Toronto, est-ce que vous trouveriez ça normal? Et je vous félicite si vous croyez que ce n'est pas normal, et bien, nous aussi, canadiens-français, nous en avons suffisamment de se faire répondre même en anglais à Montréal où souvent nous avons de la difficulté à obtenir un service auquel nous croyons avoir droit. C'est tout à fait naturel, c'est tout à fait normal, et tout à fait logique.

Cet état de choses a trop longtemps duré et je pense que mes compatriotes se sentent blessés et insultés dans de telles situations. Par conséquent je considère que c'est une insulte pour les canadiens-français que l'on ne le respecte pas plus que l'on fait dans une fosse de secteur dont je vous ai apporté quelques exemples.

Où allons-nous avec ces faits? Il importe de toute urgence que des mesures radicales soient apportées dans la révision de la constitution canadienne. Les canadiens-français désirent d'être des citoyens à part entière. Nous n'aimons pas être considérés au même titre que les nouveaux canadiens arrivés récemment au pays. Il ne s'agit pas ici d'enlever quoi que ce soit au néo-canadien, et ce n'est pas ça que j'affirme. Il s'agit plutôt être juste envers le groupe canadien-français et tout de même un des deux groupes qui a contribué à fonder, à établir ce pays.

Je crois que des gens de bonne volonté sont mieux de considérer ces problèmes comme graves et sérieux, et le plutôt possible. Je crois que les solutions ont trop longtemps tardé à répondre à ces appréhensions. Les prochaines années seront sûrement vitales pour l'avenir du Canada.

3. THE CASE FOR BICULTURALISM  
Prof. Dale Thompson, Director of  
the Department of Political  
Science, University of Montreal

3. LE BICULTURALISME ---  
Professeur Dale Thompson, directeur  
du département des sciences  
politiques de l'Université de  
Montréal

Madame la Présidente, Mesdames, Mesdemoiselles, Messieurs:

Tout comme M. Robert, je tiens à vous féliciter d'avoir organisé ce colloque qui doit même marquer un point dans la discussion du biculturalisme à travers le pays. Je pense que vous avez réussi à établir un programme qui est demeuré très impressionnant. Quatorze heures de biculturalisme, c'est certainement un record. Je me demande ce qu'en dirait M. René Lévesque qui disait que deux ou trois discours par semaine sur le biculturalisme dépassait sa capacité. Vous avez certainement raison, d'avoir commencé votre programme en invitant M. Guité, représentant du groupement séparatiste et M. Robert, représentant de la Société St. Jean Baptiste, ce groupement national canadien-français, à vous adresser la parole. Je les félicite aussi en particulier M. Guité d'avoir bien voulu venir exposer le point de vue séparatiste pour, comme il dit, démystifier la situation. Bien entendu, il va se rendre compte en faisant cela, qu'il s'expose à l'accusation de collaboration...



You can see how difficult the problem of discussing biculturalism is just from looking at your own programme. Looking at my own portion of the programme I notice that, on the one hand, I was billed to speak to you on The Case For Biculturalism and, on the other, Le Biculturalisme. I am not interested in talking of the English version as much as I am of the French because of biculturalism as such.

There is always this difficulty in a bilingual group or a bilingual country as far as definitions are concerned. You will have noticed that the two previous speakers used the word "nation" quite frequently and the word "nation" seems to many English Canadians something that French Canadians want to force down their throats to recognize the fact that une Nation Canadienne Française exists, that there are two nations in Canada. It is a question, I think, again of biculturalism, of interpretation. "Nation" does not mean the same thing as nation. "Etat" does not mean the same thing as state. I wish that each person using those words would use them in the proper context in the language which he or she employs. Both gentlemen this morning employed it correctly in their own language. Another point, I think, that might be useful for you. It is usual, I think, to recall what the constitution to which Mr. Robert alluded actually says about the two groups which make up the main portion of the Canadian population.

The constitution says, if you look at it, that Canada is composed of one country with bilingualism in three sectors, that there should be a number of English-speaking provinces plus one bilingual province, the province of Quebec; that there should be one Parliament which should be bilingual but nothing says that bilingualism shall extend to the civil service, to the capital itself; and, finally, people shall have the right to be heard, to defend themselves before our courts of justice in either language. I recall that Monsieur Robert compared the situations in Quebec and Ontario and, in doing so, I think he renders an injustice to the cause that he is trying to defend because what, in effect, he should be saying in my opinion, is "Let us change the constitution so that the situation in Ontario will be the equivalent of the situation in Quebec." Until he does that, of course, he is operating from a false premise.

There is another difficulty in discussing biculturalism as I see it. In a country where there are two cultures, you have not only two languages, you have not only bilingualism but you have two ways, two processes of thought, two forms of education, two forms of logic and I think it is clear that between these two great cultures there is that fundamental difference - the English mentality, the French mentality, and I think you ladies could well spend a lot of time trying to distinguish between those two different processes of thought. That is one of the problems that makes national government so difficult in this country, because, in effect, you have people often working side by side in the same offices who have a different background, who have learned to approach different problems in a different manner and who, quite naturally, often arrive at different conclusions.

You will often hear the expression of Quebec nationalism and some of the people in English Canada object to the fact that nationalism can, in effect, exist within a country which they already consider a nation. Again, I think it is a question of terms and if we are interested in biculturalism I think we should understand that national sentiment is, according to all the best dictionaries, quite a legitimate concept within a sovereign state. There is a nationalist movement within the country of my ancestors in Scotland, in Wales, and in many other areas. Throughout Africa and Asia there are many nationalist groups within sovereign states. It is quite natural that there should be a nationalist movement here in Quebec where there is one group, one unified cohesive group which has as its homeland one of our provinces. There is nothing abnormal, in my view, nothing bad about that.

We have heard from Mr. Guité and from Mr. Robert and from many other speakers outside this building something of the problems of confederation at the present time. I suggest to them and to you that in any state, whether it be unilingual, unicultural, bicultural or multi-







cultural, that unity has to continually be forged anew each day and, particularly, in the federal system when the system is based on two separate groups or more.

We must every day think in terms of renewing that national unity, re-defining our concepts. We must not think in terms of obtaining national unity as an absolute, as something that, once achieved, we can put away in our drawers and we know that it's there for all time. We must realize, I think, and I speak particularly to English Canadians, that French Canada is, in effect, in a very particular position. On the one hand, French Canada must have a strong Quebec in order to preserve its identity. Whether or not we realize this concept of equal partnership - of equality - right across the country or not, Quebec must always remain, I think, the homeland, the base of French Canadian culture. At the same time, French Canadians have realized throughout the years (the majority of them) that they can best preserve their existence as a group by participating with English Canadians in Canadian life as a whole.

Now you will find, as we have found throughout history, that there are two points of view about the proper attitude in French Canada's own self-interest. On the one hand there are those who say "withdraw within the Quebec bastion: any outside influence is bound to corrupt us." There are others who say it is only by participating that we can assure our survival. And you have had on the one hand people who would withdraw (separatists, autonomists and others) and on the other you have had people who have had the courage to participate. You will find this through all phases, I think, of society. People who believe in the United Nations, people who believe they can best defend themselves. At the present time you have on the one extreme the separatists who believe that only by excluding English completely from this part of the North American continent can French Canada survive. There are others who believe that by participating and trying to reinforce Quebec Bastion, putting it on a solid basis, by a system of co-operation with the rest of Canada can we assure that French culture will survive and flourish in this country.

Throughout the years this has been the struggle - it is again today. The separatists reject the second group and call them traitors, etc. In English Canada, of course, we have the same - their counterparts in the form, I would not say of Mr. Manning, as Mr. Guité did but, certainly, I have been in groups which say that the simplest solution would be to have a unilingual English-speaking Canada. I would like to remind both these extremist groups that neither of the two groups would survive today if they had not established that form of collaboration after 1759 and again renewed it after 1867. French Canada would not exist today if it hadn't formed a working partnership with English Canada. English Canada would not be distinctive today from America if it had not had that partnership with French Canada. On this point, nevertheless, we don't want to exaggerate the details. It is said here in French Canada that English Canadians must maintain federation they themselves will go under. That I reject. English Canada without French Canada would survive distinct from the United States. That is, however, an uninteresting argument for me. I remain convinced that the two are interdependent and need one another.

What can we do then, in brief, in the few minutes I have? What can I mention to you to reinforce this feeling that both groups need one another, that both groups have an advantage in working together?

Mr. Robert mentioned the situation in Ottawa and I think that it is a critical one for us to observe. I said to you that parliament is, according to our constitution, bilingual; that the national capital is not. I suggested as a first step that the whole civil service should be bilingual in the same way that the constitution makes parliament bilingual. I am thinking of those young French Canadians who we want to go and work in the national capital and who we want to serve their country through public service. I think it is natural for them to assume that they should be recruited on the same basis as





English Canadians and that they should have working conditions equivalent to those of English Canadians. If we are not ready to concede that, then, of course, we must admit that for them that sort of occupation is only second best, providing they can't find employment in their own province.

We are working in that direction. We are establishing a system where French Canadians are recruited according to separate exams, interviewed by people of their own linguistic group where the conditions of work at the beginning are the same as conditions of work for English Canadians and where the higher posts, to which they might aspire, are available to them on the same conditions as to English Canadians. In other words, that everybody should be able to work in the beginning in their own and that everybody should be bilingual in order to attain the top echelons.

There is more. Mr. Robert mentioned the question of bilingual signs in Ottawa. It seems to me only natural that French Canadians will not feel at home in the national capital unless it is truly a bilingual, bicultural milieu. Again, we are making progress in that direction and I would assure Mr. Robert that we are not going to allow people like Charlotte Whitton to stand in our way. I suggest, not that I am posing as an anti-feminist, that if Miss Whitton does not desire to allow the municipality of Ottawa to become bicultural, she has one easy solution - to return to her lovely country place which happens to be in the province of Quebec.

We will achieve, in the next few years, I am convinced, a national capital which will be completely bilingual and I would say even bicultural. I would warn French and English Canadians that the national capital will not be a place where they can feel as much at home as they would feel in Chicoutimi or Smith Falls, Ontario, because, after all, it is a place where both groups are going to be placed on an equal basis and where neither group will be absolutely at home. I suppose you might call that equalizing the disadvantages.

You will find in other parts, in Ottawa, other things that are being done to encourage this bilingualism and biculturalism. There will be a national theatre where all our cultural groups can display their talents in Ottawa. There is a school of public administration in Ottawa already and it will be developed so that all Civil Servants can learn both languages. There are tendencies from one end of this country to the other to assure the French Canadians that they feel at home in every part of the country. I need only give you the example that a week or two ago there was the change in the name of Trans-Canada Air Lines. I find there is a great willingness on the part of most Canadians, English and French, to accept this sort of change - to adapt.

There is the question of the national symbols that Mr. Robert has mentioned. Certainly we all agree that it is high time to choose a national flag that would be acceptable to all groups but I would remind Mr. Robert and Mr. Guité and other people that, of course, there will never be a national flag unless people are ready to sit down and talk very seriously about this sort of problem and decide what the national flag is to be made up of.

There is the feeling, and it is becoming too widespread in my view, that a bicultural, bilingual country is an impossibility - it is an abnormality. I would remind those people that not only bilingual states, but multicultural and multilingual states are more the rule than the exception throughout the world. We need not look at the more classic examples of Switzerland, Belgium, South Africa, Lebanon, and I could name many others. In the newly developed countries in Asia and Africa there are very few - as a matter of fact I know of none - that are not multicultural. I know of none where they do not have nations within nations. I know of none where they do not have similar problems to ours and many more serious still. In all those countries where the different cultures are going to survive, it is necessary to develop a mentality of co-operation, of moderation, of





reflection. That is, perhaps, the message that one can give most aptly to a Canadian group today.

Co-operative federalism is rejected by separatists because they know that co-operative federalism, well understood, is one of the keys to the problem and, of course, naturally, separatists being determined that federalism, Canadian confederation will not survive, that sort of federalism is naturally an enemy of co-operative federalism. Naturally, separatism is an opponent of the Laurendeau-Dunton Commission, because if it succeeds in its very noble task then of course, the separatist movement will disappear.

The reception given to the Laurendeau-Dunton Commission throughout the country, I think, has been absolutely amazing and we have had, in addition, teams of people who have gone from Quebec across from one end of the country to the other and have explained what it is Quebec is seeking to attain. I want to say as a Quebecer and I think I can call myself that now, that most of the aspirations, practically all of the aspirations of Quebec are legitimate and are aspirations that I think we should all encourage. I see nothing in the programme of the Lesage government that we should not encourage and that we should not help to make come true.

There is no doubt about it that French culture is a great asset to all of us. There is no doubt that it is in danger today, perhaps as it has never been before. With modern means of communications, with advertising, with the influence of economics on our society, of course, there is a great danger to French culture on this continent. I suggest that it is up to English Canadians to help preserve that culture in a very positive manner. I suggest that it is up to English Canadians to understand and to try to find ways of making sure that French culture survives.

I suggest to French Canadians that one of the reasons French culture has developed so well in recent years is because they have had that co-operation from English Canada in certain sectors. I know that many French Canadians dislike the fact that the Canada Council was created in Ottawa and see in it a danger to French Canadian Culture. I know they often complain of the CBC. I suggest, in return, that those two institutions have, perhaps, done more to encourage French culture in recent years than many others.

The problems of unity in Canada are not insoluble problems. There will, of course, always be extremists on two sides who don't want to accept - who don't want to bridge the gap. There are those who will always see their community first in their own interest, and quite often, I think, fail to see what is their own real interest in a bilingual and bicultural Canada.

In the world at large we are moving out of this area where nationalities in nations can be completely independent of one another. The United States can no longer ignore the rest of the world nor can Soviet Russia nor can Communist China. Canada even less.

We are moving into what our Prime Minister has called the age of interdependence. We are moving certainly into the era of biculturalism and I hope that we are moving into the era of multi-culturalism. We are moving into what, I think, Prime Minister Pearson has called, or at least in the direction of, international brotherhood and in conclusion, I would just like to read to you a few words from a recent speech in Quebec by Prime Minister Pearson which, I think, sums up the ideals that most Canadians can espouse. He said, "I refuse to believe that, in an insecure and dangerous world where universal brotherhood is now the alternative to universal extinction, where the crying need is for men to come together rather than break apart, all Canadians cannot live together in friendship and understanding, rejecting the dangerous counsels of extremism wherever it comes from so that, together, we may achieve a great Canadian destiny".

Thank you.





4. AN ENGLISH-SPEAKING POINT OF  
VIEW --- George V. Ferguson, Editor-  
in-Chief, The Montreal Star

4. LE POINT DE VUE D'UN ANGLOPHONE  
George V. Ferguson, rédacteur en chef  
au Montreal Star

Madam Chairman, Ladies and Gentlemen.

May I join my fellow-speakers in congratulating the sponsoring bodies of this Conference for their initiative and organization and may I only plead with you that one day's plunge into biculturalism is not enough and that the work that has begun here to-day must be continued in one form or another by all of us if we want to survive.

I have been asked to talk about an English-Canadian point of view on the future of confederation but I think one of the stereotypes we have to avoid is the talk about an English point of view and a French point of view. The assumption is that each side is monoeithic and that all English Canadians think as I do, and that all French Canadians think alike also. Each side in this massive argument presents a whole spectrum of different views which vary from the inexorable logic of Mr. Chaput and Mr. Guité on the one side to a character like to Rev. Frank Ellis of Hamilton, the school trustee who believes that if the French had learned English two centuries ago, we would now have no trouble. These broad stereotypes are, unfortunately, made up of a whole series of smaller fixed ideas. It is hard enough to persuade the average English Canadian that all Quebecers are not heavily inclined to separatism. It is much harder to explain to the Protestant English Canadian that, because most Quebecers are Catholics, all of them do not adhere to a form of Catholicism which is right-wing, conservative and reactionary. This type of English Canadian has hardly any conception of the fact that Quebec itself is torn by conflicting beliefs and that the essence of the quiet revolution is essentially not a revolution against les anglais but a terrific internal struggle about the shape the new Quebec will take.

I agree with Professor Leon Dion of Laval that Quebec is wasting too much of its energy and capacity in fighting an established stereotype about les anglais which is fast losing its validity. Nothing that I am saying now excuses English Canada and most particularly, the English minority in Quebec for its past and, indeed, its present faults. There have been the remains of a typical complacency of a majority quite ready to occupy and operate any field of government and administration which the minority is not ready to fight for. Had there been, during the first half of this century, a federal government delicately aware of its constitutional limitations, had there been at the same time Quebec governments prepared vigorously to wage their fight against encroachments, I don't think we would have come to our present paths. Had there been receptive ears in Ottawa to protests from Quebec about the slide of the federal government into unilingualism, had indeed these protests been vigorously sustained, we would not have entered our present period of protest. But the English provinces were complacent and lazy and in a majority position and Quebec would settle for minor adjustments of one kind or another and the result has been crisis. Now we must, many years too late, begin.

Let us begin, therefore, and it is at this point that I fear I have become unpopular in Quebec by resisting the demands in this province for a re-writing of our constitution for a complete new start. There is a great and emotional appeal in this demand. Quebec is to be no longer a province but a state. There is to be a Canada, no longer one nation but two, each with a full as possible economy, each one to go its own way so far as that is compatible with the maintenance of some kind of federal structure. We hear this on all sides and I have even heard that in the Legislative Constitutional Committee of Quebec there is great attraction for the existing constitution of Cyprus where a minority, in legal terms, can veto whatever majority proposals come forward. I have heard two of the proposals which have been re-imposed in Canada the theory of concurrent majorities, the unofficial existence of which precipitated the deadlock which brought confederation into being. Let us instead begin, and I emphasize it must be only a beginning, by strictly interpreting and using the constitution





we have. There is enough in it to occupy all our legislative and executive talent for a long time. If, after some desperately busy years, spent in exploiting the provincial powers that now exist, if then, we find these are not enough, it will be time enough to begin a re-drafting of powers.

Re-writing a constitution has grave dangers. The declaration of powers, the lipsome phrasing of a new Bill of Rights, the resounding words of a constituent assembly wind up eventually in the courts for interpretation. When the judges get through with them they often turn into something which the founding fathers did not intend. The United States constitution and even the British North America Act are both striking examples of what I mean.

To make matters even more complicated, one often hears that our new constitution must entrench certain qualities. Entrenchment makes amendment virtually impossible, so what happens is that we are stuck with something that the judges have given us instead of the thing we wanted in the first place. There would be, I think, no objection whatever in the English-speaking provinces of insistence in Quebec to strict adherence to terms of the constitution. How could there be? The law is the law but, at the same time, I might say of my fellow-Canadians in those provinces that they have been and, are likely to remain, careless about it for reasons that lie deep in our two cultures.

The Quebecer is not only sensitive about judicial rights because he is a member of a minority, he is also the inheritor of a tradition which attaches extreme value to the letter of the law. His English-speaking compatriot, on the other hand, has inherited the pragmatic Anglo-Saxon approach. It is, in some respects, like the difference between the code civil and the common law - the one is written and the other is a mass of judgements which, over the years, adapt themselves to circumstances.

The English-speaking Canadian works himself out of his problem in ad hoc fashion and often finds the constitution a sheer nuisance. The Quebecer is, by tradition, opposed to such proceedings and in his peculiar political circumstances clings fiercely to the safeguards of the letter of the law.

I am, therefore, one of those English-speaking Canadians who believe that the constitution, as it exists, should be strictly observed and, within its existing limits, there is great scope for the maintenance and the strengthening of those values to which French Canada attaches primary importance.

I don't believe this is the complete answer to our problem but it goes a long way. Meanwhile, I would suggest that if provincial rights are to be fully exploited, federal rights should also not be weakened. These two are enshrined in the constitution and the Canada we know, the advance it has made, the standard of living we enjoy, are the results of their intelligent exploitation.

I confess to alarm when I hear and read some of the statements made in this province about the new federalism which some people envisage. They appear to me to represent nothing but a disguised separatism. They form the 'main' of a two nation theory and they reduce federal power to a shadowy thing to be exercised only by some parliament created specially by the two nations, each of which would have voice and veto. I would prefer separatism to this.

The Canada we know rests upon the existence of a national economy from coast to coast, an area of free trade and communications which enjoys banking and monetary policies which makes the production of goods and services as easy and as competitive as possible. It is upon this economic structure that we have built Canada - its standard of living, its opportunities and its employment. This is worth preserving and it is this that made Premier Lesage say last month that separatism would be a disaster. I have listened to and read about the separatist argument and a good deal of the two nation argument too and these vital economic considerations are invariably swept to one side. "We will, of course," remarked one separatist leader, "maintain good relations with the rest of Canada." The inference was that all would go on as before, but he does not know, nor do I, nor does anyone, that good





relations would endure or be any longer effective.

My guess would be that the cleavage or the steady drift of separatism would bring consequences, both political and economic, of the most dangerous kind and that the formal separation of culture and tradition would not stop within those limitations. Nor am I much interested in any discussion of the abstracts of freedom - an argument in which the happy freedom enjoyed by the people of Ghana and the Congo, of Zanzibar and Gabon, is contrasted with the dire yoke of colonialism under which French Canada rides informant.

Let us maintain some sense of moderation, balance, good sense, perhaps even humour. Inequalities there are in Canada - lack of fair opportunity, handicaps of one kind or another, all most serious enough to be cause for concern, but let us tackle them seriously and indulgently and one by one, testing our footing carefully as we reach new ground, remembering too that many factors are involved and that not all of them by any means are consequences of the conquest of racial or religious problems or prejudice.

One of the avenues through which progress can be made lies in the rapid development, for it can be rapid, of what has been called co-operative federalism. There may be some who cynically regard this phrase as nothing more than a disguised centralization. Let me quote you the opinion of an eminent constitutional lawyer, Principal Corry of Queen's University, who regards it as the only valid concept with which to deal with the complex problems of the modern federal state. He writes, "We are likely to have to live for a long time with the equivocal structure known as co-operative federalism. It has arisen because several separate governments share a divided responsibility for regulating a single economic and social structure. It is most unlikely that any constitution could be devised which would enable each to perform specific functions adequately without impinging seriously on the others so their activities are inevitably mingled and co-operative arrangements must be worked out. In the result, all powers are not coterminous with operating responsibilities. The two levels of government, as well as the several state and provincial governments inter-penetrate one another in many places and ways. Under the heat and pressure generated by social and economic change in the twentieth century, the distinct strata of the older federalism has begun to melt and flow into one another."

Well, I was going to say a word or two about the development of bilingualism in the civil service but Professor Thompson has dealt with that so well and in such detail that I will avoid it save for the fact that I have no sympathy for the argument that this would create a more cumbersome form of administration in Ottawa. When the federal budget has passed \$7,000,000,000 a year, a few millions spent to right obvious wrongs are millions well spent.

I find the greatest difficulties, and on this note I close, in my study of the problems involved in the creation of equal opportunity for men and women of French language and culture right across the country. There are huge areas of Canada where the French language and the French culture as we know it will never take, popular hold. The French minorities are too small, the sea of English-speaking people too large. The provinces with their control of education can initiate the study of French and carry it through but an English-speaking society will remain hopelessly inefficient in its use of the other language.

Complete bilingualism, as everyone agrees, is an unrealistic dream. Nevertheless, the curricula of the English-speaking schools should drastically change to recognize the existence of the French fact. That, as a minimum.

But what concerns me is the predicament of the able young Quebecer who rises rapidly in the big corporation he has joined and the day comes when management promotes him to some important post in, let's say, Nova Scotia, British Columbia or Alberta. He, himself, will be more than adequately bilingual to fulfill his responsibilities, but what of his social life outside the office? what of his wife who may well be less bilingual than he? What of his children, torn from one distinctive school system and plunged into another? What of the loss of the warm and comprehensible and familiar society that he enjoyed in Quebec and which he now must leave? This, it seems to me, leaves





however, which he must make. There is nothing unfriendly or hostile for him to overcome. There is little of that in English Canada. But there is the simple fact that business and industry are carried on in North America in the English language and, probably more important, in a culture basically English, Anglo-Saxon, American, call it what you will.

This stumbling block will remain. We are a part of North America, which, north of the Rio Grande, is mainly English-speaking and whose predominant culture is continental. This fact must be faced by the young French Canadian businessman, professional man, scientist, technician. To rise in his profession as he would like to do, he must accept these continental standards which mean, in fact, that in a large measure he must forego the amenities of the kind of society that he is able to enjoy inside the borders of Quebec.

The choice is not an easy one but, in my judgement at least, it is inevitable. He sometimes speaks with bitterness of being kept in a ghetto or a reserve in his own country. He is kept there by nobody. If he remains, it is by his own choice because he prefers the milieu and cultural environment of Quebec to that which exists elsewhere on this continent. I do not know how these pressures upon him can be effectively resisted or remedied. Thank you.

#### QUESTION PERIOD

##### Question to Mr. Robert:

With reference to the statement you made that we have several businesses, French businesses, in Montreal whose names are English, English-named businesses and you would prefer, as do the Frenchman - that we would adopt French names - Now, I would like to know how you reconcile this particular concept that you put forth, with the programme of your society be "maîtres chez nous", where you delve into the name of these corporations and you suggest that the French population buy from their own and, at any rate, so what difference does it make what the name is?

##### Reply:

If I may, in English alos, you have two problems in your question. First of all, I suggest that business in Montreal, especially big stores, large stores, restaurants and all else, I think those commerces may have the service in French for the clientele who, in the majority of the cases, are French Canadians. I think it's perfectly normal and you put the other question about the economic situation in Quebec. We are 85% of the population in Quebec. You are certainly aware that at this time the French Canadians have influence on about 20% of the economy of Quebec - just 20%. The other 80% is not belonging to us, it is to Americans from the United States, to English Canadians from Ontario or from Quebec also and to New Canadians so I think that it is abnormal that we don't own a certain percentage of the commerce, business, industrial and everything in economics. So, I think it is very important also to have a place, a normal place in economics and it is also normal courtesy, politeness to receive French Canadian clientele in French.

##### Question:

M. Guité, votre point de vue d'après votre exposé ce matin il y a pas de place au Canada pour les relations de deux irreconciliables, mais tout ça, admettant même votre point de vue, qu'est comme l'effet le citoyen du Québec profiterait pour être de plus comme individu sauf pour ceux, que votre extraction ... tentait de dire, que nous sommes maîtres chez nous ou nous sommes complètement de requête comme citoyens de Québec ... que la Province de Québec jouirait de plus, en fait. En conclusion, vous ne pouvez pas nous admettre un Canada lié, un Canada bilingue, avec une nation - deux irreconciliables.

Il faut que le canadien-français s'établisse indépendant, que le Québec soit indépendant, mais qu'est-ce au'apart de cela, est-ce que les citoyens de Québec profiteraient d'un niveau économique plus élevé, est-ce qu'il va





avoir une meilleure éducation, qu'après tout ça? ... la province de Québec a toujours été liée par la langue française, d'administrer de l'éducation a toujours contrôlé par des gens de langue française ... au point de vue de l'éducation ça ne peut pas changer énormément, alors ..

Réponse:

Madame, je pourrai vous parler pendant une heure de ce question-là. Cependant, je veux dire en quelques mots ce que ça représente puisque c'est pas du mystère et nous cherchons pas à créer la confusion. Nous sommes ici, je ne parle pas dans la salle ce matin, mais le Rassemblement pour l'Indépendance Nationale existe pour une raison précise. Ce n'est pas semer la confusion mais c'est pour justement amener des solutions à certains problèmes.

D'abord dans votre question je vais en répondant tenter de répondre un aspect particulier de ce que M. Thompson a dit tantôt envers l'interdépendance. Je suis surpris de voir qu'un professeur en science politique n'est pas cru bon de soulever un des principes élémentaires du politique qui est le suivant: Avant de parler d'interdépendance les peuples devraient passer par la dépendance et l'indépendance pour pouvoir être un niveau de l'indépendance au niveau d'un dialogue d'égalité.

Ça ç'a existé depuis Adam et Eve, je pense. C'est normal, c'est comme ça ça se fait. C'est comme ça se devra se faire, et de pas demander au canadien-français de passer par-dessus l'étape essentielle de leur évolution tout simplement pour leur demander d'être interdépendant, de collaborer avec un fédéralisme co-opératif n'est pas défini. Ce que l'indépendance pourra porter au Canadien-français?

Voilà. Nous avons depuis des générations et des générations tenté et réussi le plupart des cas de faire des canadiens-français, ou de leur donner la mission culturelle ou une vocation de culture en Amérique française. Je pense qu'avec cet aspect on a rendu le Québec, comme peuple, comme nation et comme l'état infirme parce qu'on a enlevé des éléments essentiels de la vie de la nation, de la vie de l'état disons l'économie: de point de vue économique, de point de vue politique, de point de vue sociale et aussi de point de vue culturel. Ce sont les choses qui sont essentielles.

Ce qui arrive aujourd'hui est ce qui fait et ce qui porte le problème c'est justement que nous n'avons que des pouvoirs à l'état de Québec dans un domaine qui s'appelle l'éducation. Vous me demandez si l'éducation serait mieux après. Je vous soulève le problème immédiatement. C'est que même dans l'éducation et même si c'est fait par les canadiens-français on se rencontre aujourd'hui que ce problème-là est entier, puisqu'au fait d'éducation il faut avoir l'argent.

Or pour tomber immédiatement sur le domaine au panier économique qu'est-ce que va faire pour chercher l'argent pour l'éducation. On se bat actuellement pour aller chercher les taxes et les impôts à Ottawa. On se bat de toutes autres façons et vous savez comme moi que depuis la Confédération nous n'avons eu que des miettes par ce long digression. La dernière miette on a reçu, elle est un peu plus grosse que les autres, mais c'est quand même une miette. Elle est de quarante deux millions. Pourtant le gouvernement Lesage avait réclamé un minimum seulement pour l'éducation de cent cinquante millions. Vous me direz que c'est l'extrémiste. Pas du tout. Même pas extrémiste, c'est simplement logique. Tout simplement logique.

Je vous dis que je peux vous en parler longtemps, mais à ce point de vue-là vous vous rendez compte que la vie d'une nation - la vie d'un peuple est reliée à des structures qui doivent être complète et qu'on ne peut pas détacher les unes des autres. Il vit complètement ou il vit partiellement. Vivre partiellement ce n'est pas vivre. C'est survivre.





C'est ce que nous avons fait jusqu'à date et nous sommes convaincus que ce peut pas continuer ainsi autrement, et vouloir accepter, accepter de disparaître à plus ou moins de pas de géant. Evidemment cela a de l'air de menace évidente, je ne dis pas pour demain, mais si nous ne prenons pas de moyens de s'armer en conséquence pour vivre, vivre réellement à l'intérieur de ce monde en collaboration des autres pays, bien sûr, nous nous allons simplement disparaître. Et vivre ça veut dire aller chercher les pouvoirs politiques normaux qui permettent à un état normal de vivre normalement.

Ces pouvoirs politiques normaux s'appliquent spécialement à l'heure actuelle au niveau politique parce que ce sont les pouvoirs qui actuellement sont sur une juridiction exclusive du pouvoir fédéral.

Je peux vous en mentionner quelques-uns qui sont essentielles. Par exemple, pour réaliser une véritable planification à Québec cela s'appelle le crédit, cela s'appelle la fiscalité, cela s'appelle les banques, cela s'appelle les douanes. Ce qui est exclusivement réservé au gouvernement central et par qui le gouvernement central-là est-il contrôlé? Il est contrôlé par une majorité ce qui est normal au démocratie. Nous devons l'accepter ou bien aller chercher ces pouvoirs d'autre façon.

Nous nous disons tout simplement sans extrême, très normalement et très logiquement: "Allons chercher les pouvoirs pour réaliser une politique véritable". Nous avons fait l'expérience - une confédération. Nous avons été conquis en 1760 pour ensuite essayer un mariage de raison en 1867. Il n'a pas réussi. Convienne pas nous dire aujourd'hui la confédération longue à quatre-vingt dix-sept ans, donnons une chance. Ecoutez, les chances de cent ans! On commence à en revenir.

D'ailleurs, pour ceux qui connaisse un peu la politique, il y a M. Louis Francoeur en 1918 qui a posé la question à Québec, qu'il a voulu proposer l'indépendance de Québec et à ce moment on lui a dit "Prenez votre temps, vous êtes extrémiste, la confédération dure cinquante ans, donnez-la une chance". Mais de siècle en siècle, vous entendez, il y a ceux qui sont assez nombreux qui pensent de cent ans a suffisamment prouvé pour Québec la situation d'infériorité ne nous permettre pas de réaliser une politique globale.

Il faut reviser toutes ces situations, de réaliser une situation normale, et par la suite il est bien évident qu'il faut collaborer avec le reste du Canada et avec les Etats-Unis. Il est évident il faudra alors être indépendant, commencer alors être souverain ici et ensuite dialoguer égale avec d'autres gouvernements comme nous le ferons avec l'Allemagne et d'autres pays et comme nous ferons certainement avec le Canada sur des grandes politiques que ce sont marché comme en haut.

Cela qui peut donner en cas économique, sociale et culturel, ça se donne de pouvoirs pour réaliser la politique. L'indépendance est un instrument que d'autres pays avant nous ont essayé et qui a réussi. Pourquoi voulez-vous que les canadiens-français ne tentent pas de s'en servir comme un instrument normal.





II.

Luncheon Speaker --- Honourable  
Marie-Claire Kirkland-Casgrain,  
Minister without Portfolio

"THE REALITY OF BICULTURALISM  
IN QUEBEC"

II.

Conférencière - Honourable Marie-  
Claire Kirkland-Casgrain, Ministre  
d'Etat.

"L'EXISTENCE DU BICULTURALISME  
AU QUEBEC"

Madam Chairman, Honoured Guests, Ladies and Gentlemen.

I thank you for your kind words of introduction and for your gracious invitation to attend this meeting today. You are to be commended for having organized this important conference on Canadian biculturalism and I am encouraged by the fact that women are beginning to take a serious interest in this issue. It would not surprise me if they brought a more reasonable, constructive and responsible attitude than some of the men. Men tend to view this subject in terms of its political and economic conditions; women, I suspect, are more likely to view it in the more simple and fundamental terms of daily, personal relations and education, beginning right in the home. Women have a special concern for unity in the family and they know the importance of charity, mutual forbearance and respect in achieving unity. We certainly need both qualities today in our national family. It may be only too easy to exploit the problem of biculturalism for political and economic advantage; it will not be as easy to inculcate the new attitude that will bring about a solution to this problem.

You have invited me to tell you what I think is the reality of biculturalism and bilingualism in the province of Quebec.

It is an interesting coincidence that on my return from a ten day holiday in Mexico, where I spent more time practicing my Spanish than speaking French or English (and enjoying it thoroughly), the first speech that I should be called upon to deliver be one on bilingualism and biculturalism in Quebec.

Puis-je suggérer que je ne conçois pas d'endroit où un politicien de la Province de Québec puisse trouver plus de relaxation et être le plus susceptible de reconquérir l'objectivité qu'il peut avoir perdu dans le feu de la bataille de tous les jours qu'après la politique que dans un pays étranger où la langue principale n'est ni le français ni l'anglais.

Ceci ne veut pas nécessairement dire que le seul endroit où la diversité des langues crée un problème soit la province de Québec ! Nous ne sommes pas encore devenus aussi originaux que cela, nous dans la province de Québec !

Il n'y a aucun doute cependant que d'être le témoin des conflits, que l'origine ethnique et la différence de langue peuvent créer à l'intérieur d'un pays autre que le sien, nous fait bien constater que ce ne sont pas là des problèmes insurmontables mais, au contraire, la solution de ce problème d'une façon franche et ouverte, est non seulement une expérience enrichissante, mais peut vraiment conduire à des solutions acceptables même si parce qu'elles sont essentiellement humaines, elles ne pourront jamais être définitives et devront continuer à s'adapter aux conditions changeantes d'un monde en constante évolution.

C'est ce genre d'expérience qui nous fait comprendre aussi, que ce n'est pas nécessairement la langue qui crée un problème mais la mentalité différente que l'un ou l'autre de modes d'expression représentant. Ainsi par exemple, au Mexique si vous parlez l'espagnol à la mode continentale castillien, il s'en trouvera pour vous qualifier d'aristocrate ou d'agent de l'ancienne mère-patrie de qui on avait pu arracher son indépendance au prix de combats et de sacrifices.

Si par ailleurs vous parlez à la manière que j'appellerai mexicaine, vous passez alors pour être un véritable citoyen du nouveau monde, ou si vous préférez, un vrai mexicain. Quant au toutiste - celui qui ne peut s'exprimer en espagnol - qui doit utiliser l'anglais, il passe immédiatement pour un américain ou "gringo", avec tout ce que cela comporte dans l'Amérique Centrale aujourd'hui.





Mais je ne suis pas venue ici pour vous parler de mon voyage au Mexique. Je voulais vous dire cependant que mon séjour là-bas m'a permis de constater d'une façon encore plus nette que le problème auquel le Québec et le Canada font face aujourd'hui n'est pas nécessairement celui du bilinguisme comme on serait peut-être porté à le croire, mais véritablement celui de deux cultures distinctes ou si vous voulez, de deux façons distinctes de penser, deux philosophies de la vie, ou deux complexes qu'il soit d'infériorité ou de supériorité, tels que présentés par deux langues distinctes.

J'ai constaté que ce serait de que l'"over-simplification" pour employer une expression très significative, de dire que si on abolit la distinction de langue on a résolu le problème dans un pays où un des groupements a vécu de plus de trois cents ans d'histoire et de personnalité essentiellement distincte et locale et où l'autre groupe concurremment avec les autres groupes ethniques à un concept entièrement différent de son identité nationale, celui des innovateurs qui ont voulu recommencer à neuf, et bâtir un pays à partir de prémisses d'américaines, de ce qui est convenu d'appeler le "melting pot".

It is very difficult to sift the true from the false in all that is being said on the subject of biculturalism and bilingualism in Canada today. Indeed, it could be said, that too much is being said on it, at least from the side of French Canada. This may be due to the fact that comparatively little is being said by English Canada. When a person tries in vain to start a dialogue he is sometimes driven by nervousness and anxiety to persist in a monologue. Be that as it may, there is a serious danger that many people of good will will lose interest in this problem out of exasperation or, even worse, boredom. This, I believe, could have tragic consequences because, whether or not everyone who speaks on this problem does so out of genuine desire to find a constructive solution to it, the problem itself is a serious one. For some, it may be little more than an intellectual fashion, but for the majority of French Canadians, whose thoughts are not publicized, it is a matter of deep discontent and even resentment. For them, the problem will not pass away like an intellectual fashion but will remain in the festering sore in their daily lives, poisoning their outlooks and their relations with their fellow citizens.

What then is the problem, or, to use the title which you have suggested for my remarks today, what is the reality of biculturalism and bilingualism in the province of Quebec? The reality, I believe, is that there are two cultures, two languages, but that they do not live and operate together on a basis of mutual respect and equality. In other words, there is neither true biculturalism nor true bilingualism. The reality is that the French Canadians feel handicapped and inferior in being French (some of them). He does not feel that he has equal opportunity, not only in his own country, but right here in his house.

You will note that I have spoken about what the French Canadian feels. This feeling or attitude is the social and political reality with which we have to deal. Opinions may differ as to how far it is justified by the facts of daily life but this does not really matter as long as it is justified in a substantial measure, as I believe, it is. I cannot agree, however, with anyone who attempts to place all the blame for the situation on English-speaking Canadians. Such an attitude is not helpful. It is patently false - I would even say dishonest - and can only endanger the possibilities of solution. The problem is one for which no one in particular is responsible. It must, nevertheless, be tackled by all Canadians in a spirit of cooperation and good will if our country is to endure and fulfill its promise.

The causes of the present problem are now matters of history and it is idle to regret history because nothing can be done about it. The best we can do is to try and learn from it. The French Canadian could, perhaps, have been assimilated culturally and linguistically, but he has not. He has resisted such assimilation for two hundred years and he is not likely to succumb to it now. He has clung to his language, to his religion and to his cultural tradition. It is to the credit of the English that they did not use the powers they once had to put serious obstacles in the path of this development. The French Canadian has shown great strength in his cultural





survival: the English Canadian in his toleration of it. There is every basis in the historical facts for mutual respect between these two peoples.

The problem today is that, as a result of the historical developments to which the attitude of both peoples contributed and for which they are both entitled to claim credit, the French Canadian must be able to be French in his own country, on the basis of equality, if he is to develop his personality and talents as fully as possible and make the contribution of which he is capable. His mind and personality have been formed in French. To be himself, to show what he can do, he must be able to live and work and express himself in French. He is tired of feeling inferior - an alien in his own country. English-speaking Canadians do not labour under this handicap and he asks himself: "Why should I"?

The issue today is not whether we would be better off without the language difficulty but whether we are going to share a language difficulty. That is what bilingualism means: sharing the language difficulty. And that is what English Canadians are being asked to do. At the present time, the French Canadian bears the burden alone. Any of us who have struggled to express ourselves in a language other than our own know what a handicap it is - how we are only a shadow of our true selves. We cannot reveal our true thoughts nor the subtlety of our feelings. Not only do we not show to our best advantage but we are not even sure of being able to show our good will. Personal relations in this sense and strenuous life are difficult at the best of times. If we are to grope our way through a fog of language difficulty they become an intolerable strain. Our talents, our capacities are misjudged. We are passed over for employment or promotion because our language difficulty - and the inevitable nervousness, awkwardness and lack of confidence which accompany it - are mistaken for lack of general qualification and ability. We mistake the meaning and sometimes the motivation of an honest and just criticism, or an explanation intended to be constructive rather than critical. We move in an atmosphere of uncertainty, unintended misunderstanding and sometimes mutual distrust. Such are the bitter fruits of a language difficulty.

The problem is mainly one of language but it is also a problem of what we call culture, or the way of living and looking at things. Like his English-speaking compatriot, the French Canadian, although of European derivation, is not a European but a North American. He is one with his fellow-Canadian of the English language in an increasing participation in the North American way of life. Any honest consideration of the question of Canadian culture must face up to this fact. But the temperament and way of life of the French Canadian have exhibited certain distinctive features which may be said to constitute his cultural distinctiveness. It is difficult to define this distinctive character. Those who have seen French Canadians having fun together, particularly in the family circle where they enjoy themselves the most, may have sensed the difference. I think the French Canadian is a little less inhibited than the average English-speaking Canadian, perhaps a little less concerned about his dignity. He enjoys a lighter touch, a little more gaiety and spontaneity in his life without, I hope, being frivolous. The earnestness and ridiculous sense of self-importance of the foolish and reckless young men who have planted bombs and robbed arsenals is not at all in the French Canadian tradition and can only be regarded with bewilderment and contempt by the majority of French Canadians.

The cultural differences between English and French Canadians can, however, cause more subtle difficulties. Each culture has its own stereotypes, its own prejudices, and cultural judgments can have a serious bearing on our attitude towards people. Each culture has a stereotyped view of other cultures. There is a stereotype view of the Englishman, of the Frenchman, of the Italian, of the German. Today it is the stereotypes which affect commercial life that are important. In North America not only French Canadians but continental Frenchmen labour under the handicap of these stereotypes. Anglo-Saxon culture, particularly the American variety, has given rise to the stereotype of commercial success. Other European language groups, although conceded to have made great contributions in various intellectual domains, have not been considered to have the same talents and even the same national inclination for business. They are considered to be, theoretically, different, and more close to theory than to practice.





Undoubtedly, we are moulded by our culture along certain lines and even prejudiced by it against certain pursuits but cultural values change and people change. People's ideas of what is good or useful are necessary changes. They learn from experience. Daily life and its necessities teach hard lessons.

I am against cultural prejudice. There is nothing, in my opinion, in a particular culture which can prevent some people in it from acquiring new skills and capacities and entering an era of new achievement. People, after all, start with the same raw material of mental and physical energy distributed among individuals in more or less the same range of capacity and talent. Give them the necessary training and will to succeed and an intelligent young French Canadian can be as useful and effective in business as an intelligent young English Canadian.

In fact, if there is one area where the French Canadian suffers from the misconception of his abilities it is in this concept that the English-speaking Canadians are good businessmen by nature and that the French-speaking Canadians, by virtue of their Latin background, are not as well inclined towards business.

Anyone who has ever had business dealings with a French businessman from Paris or Belgium or an Italian of Latin origin will tell you that if there is anyone who can drive a hard bargain, it is precisely one of those European businessmen who do more business in Canada in three years than any Canadian in thirty years sometimes.

I think this prejudiced conception comes, perhaps, from the fact that those who stayed in the province at the time of the conquest were the colonists and the trappers while the French businessmen left to go back to France and were replaced by the English merchants who, naturally, dominated the market for so long. How then could a background of business ability be formed amongst the French Canadians who, as I said before, chose to remain in New France ?

What the French Canadian seeks then is reassurance that cultural prejudice is not going to be a permanent bar to his development, to his advancement, regardless of his qualification. He sees the post-war economic resurgence of France, another non-English-speaking European country, and he concludes that it is not necessary to be English-speaking to be successful in business. But since English-speaking North Americans dominate business, he asks himself whether the traditional Anglo-Saxon distrust of other cultures is not going to be a permanent handicap to him.

These, I submit, are the questions agitating French Canadians today: First, are they going to be able to live and work and express themselves in their own language ? In other words, are they going to be able to be themselves and not suffer from a handicap to them because of cultural distrust or prejudice, or, in other words, are they going to be unable to inspire trust and confidence and, therefore, to command positions of importance because their general approach to life, their way of expressing themselves, their belief in the importance of being rounded, run counter to certain Anglo-Saxon stereotypes and lead to the conviction that they are not sound - a fatal condemnation in Anglo-Saxon eyes.

It is fear that neither of these goals is possible that leads the more easily discouraged to preach the doctrine of despair which is separatism. The more honest of the separatists do not attempt to place all of the blame for the present situation on English Canadians. They acknowledge that it is due in some measure to certain factors in French Canadian history and to the influence of leading institutions and personalities in French Canadian life. They recognize that their past school system and general inertia must all share the responsibility for the fact that at mid-century French Canadians have a smaller proportionate role in economic affairs than they ought to have. But they conclude that the situation should not be allowed to continue, and without apportioning the blame, they demand that realistic steps be taken to correct it. They say it is not realistic to





hope that Canada, or even Quebec, can ever become sufficiently bilingual and bicultural to permit the French Canadian to live and compete on a basis of equality with English Canadians; that he will always be handicapped unless he creates for himself a unilingual and unicultural nation.

In other words, the separatists say that true bilingualism and biculturalism are impossible. They have, in fact, rejected the concept and this is what truly distinguishes them from others who are concerned with this problem today.

Are true bilingualism and biculturalism possible? That is, two languages, two cultures living and operating together on a basis of mutual comprehension and respect and equality? One of the answers to that question must come from English Canada. If it is possible, it will be because English Canada cooperates with French Canada to create the necessary conditions to make it possible.

What are these conditions? It is, first of all, essential that it be possible for French Canadians to use French everywhere in Quebec. This does not mean that everyone else must use French but that a person can use French, written or oral, if he chooses, with the knowledge that it is understood by the other person and that he is not at any disadvantage or under any stigma or demerit for using it. This means, of course, that the new generation must be educated and brought up to use French and English with equal facility.

I believe that this is only realizable in Quebec, at least for the foreseeable future. I believe that it will take several generations before the same condition can be achieved in the rest of Canada. One must not only have practical reasons for learning another language but daily opportunities of practicing it. Except for the federal civil service, it is unreasonable to ask of the rest of the country what it is reasonable to ask of English-speaking persons in Quebec.

We have to educate both French and English Canadians to a true sense of bilingualism. It certainly means a sufficient knowledge of French that no French Canadian need ever feel forced to speak or write in English to make himself understood. It ought to mean, eventually, a sufficient mastering of both French and English so that everyone can use either language with facility, when he judges it desirable, as a matter of convenience or courtesy.

It means a serious and continuing educational effort. I think we should begin with a set of declared objectives. What is needed immediately, and indeed all that we can furnish immediately, is evidence of serious intention: recognition of the necessity and the will to achieve this objective. It will take at least a generation and there is no time to lose. Instead of talking lightly and irresponsibly about the subject, we should be giving serious thought to the ways and means by which our educational system can be re-oriented to assure that Quebec will be truly bilingual and bicultural. For the present generation, there is much that can be done by adult education to correct the present situation and to inspire confidence in the future.

Along with the efforts to establish a truly bilingual society, English-speaking employers should continue to furnish French Canada with concrete evidence that French Canadians are going to be given an equal opportunity to develop and to find the positions in administration and business to which their inherent capacities entitle them.

Je vous ai parlé jusqu'à maintenant de ce que pouvaient faire les Canadiens d'expression Anglaise au Québec en particulier pour établir ce que j'appellerai "les têtes de Pont" entre les deux groupements conduisant à une solution acceptable pour tous. Il était normal que devant un auditoire en majorité d'expression anglaise je parle de ce que le groupement canadien-anglais pouvait faire.

Je ne voudrais pas cependant vous quitter en vous laissant sous l'impression que tous les torts sont du même côté, loin de là! Je voudrais profiter de cette occasion pour souligner d'une façon particulière une des embûches dans lesquelles les Canadiens-Français peuvent tomber. Les hommes d'affaires Canadiens-Français permettront à un politicien, même s'il ne s'agit que d'une faible femme, de leur rappeler que dans leurs efforts pour relever le niveau





économique de leurs compatriotes de langue française ils doivent éviter de tomber dans cette forme de nationalisme étroit et détestable qui consiste à s'unir entre compatriotes pour former ce genre de cartel si on peut me permettre l'expression basée sur l'idée du "Buy French-Canadian Goods" plutôt que sur l'idée du "Buy Québec". A mon sens poussée à sa conclusion logique cette formule genre ghetto, de l'achat canadien français, de la manufacture canadienne française, de la vente canadienne française est non seulement dépourvue de sens pratique (ce n'est tout de même pas aux esquimaux qu'on va vendre de l'acier!) mais ne peut que conduire à la destruction même de l'économie du Québec. C'est une forme de nationalisme destructeur et égoïste qui au lieu de permettre au Canadien Français de s'épanouir ne peut à la longue que leur fermer la porte à leur émancipation économique.

But, on the other hand, should not the English-speaking Canadians ask themselves why their French-speaking counterpart found it necessary to establish this type of nationalistic association or ghetto? Is it necessary for them? Is it because they have found it to be the solution to the true development of local economic resources? Are they reacting against English business or against American invasion of capital and the American way of living?

So much could be said about the necessity of all Canadians uniting together to block the flow of American culture and prevent the whole of Canada from eventually being so typically American that it will look almost like the 51st State. So much could be said for the advantage of preserving those two cultures which have resisted melting into the American background. Is not this problem even more crucial today with the modern means of communication? Have you ever compared your children's knowledge of Canada with their knowledge of Davy Crockett and the history of Texas? Do you not think that the luxury of two cultures, especially when it is a matter of right for the citizens of the country, is well worth the soul-searching and the effort if only to be able to say that Canada, not only Quebec, is different from other countries?

I know that the great majority of English-speaking Quebecers are proud of saying that they are Quebecers and are just as strong in their desire to see all Quebecers attain economic emancipation as their French-speaking compatriots are. I only wish more French Canadians realized this fact. But what is being done to make them see it? Where should we lay the blame?

I said at the beginning that women are more likely to look at the problem in more simple and fundamental terms of daily, personal relations and education beginning in the home.

It would be difficult for our generation to be objective enough to find the real solutions because neither of us can do away completely with out present background and clear our minds completely of any prejudice or misconception with which we were brought up. We are working for the next generation, that of our children, and this is where women in Canada, and in Quebec particularly, have a tremendous duty, because it is on them that will depend the attitude that will be taken by the next generation.





### III.

#### DISCUSSION GROUPS A TO I INCLUSIVE

##### Discussion Group A: BICULTURALISM AND THE CANADIAN CONSTITUTION

Prof. Paul W. Fox, Department of Political Economy,  
University of Toronto.

Prof. Pierre-Elliott Trudeau, Faculty of Law,  
University of Montreal.

Mrs. Therese Casgrain, Chairman.

There is no immediate need to make radical changes in the Canadian constitution, the English and French-speaking discussion leaders told the group on Biculturalism and The Canadian Constitution. Both experts said there were better ways of arriving at what everybody wanted.

The two - Prof. Paul W. Fox of the Department of Political Economy, University of Toronto, and Prof. Pierre-Elliott Trudeau of the Faculty of Law, University of Montreal - had different points of view as to why no alterations in the British North America Act were necessary at the moment.

Prof. Trudeau's suggestion was that the French should start using the rights they now have under the present constitution. He said these rights have never been used to their full extent. Also, he pointed out that the French cannot agree on what changes they want.

Prof. Trudeau was in favour of a bill of rights which would extend adequate protection to the French-speaking population in the provinces other than Quebec. But he had little faith that constitutional formulae alone could achieve the desired end. He recalled that constitutional formulae had existed to safeguard the rights of the Manitoba French-speaking minority seventy years ago, but these had failed.

Prof. Fox's main point was that every effort to amend the constitution - or to devise ways of amending it - had broken down in the past. Interminable delay would result if any attempt to bring in amendments were undertaken now. Even if constitutional changes were secured, he thought the current sentiment of Canadians as a whole would not be sufficiently cohesive to make these changes effective throughout the country. Changes made now to suit Quebec would lack the kind of solid political support in the English-speaking provinces which would render them effective. He stressed that the constitution must reflect the will of the people.

He thought it far better to try to work through the spirit, not the letter of the law. This way Quebec could be given the real substance of its demands for equality and justice. The change, he felt, should come about through the unwritten law of custom, habit and precedent.

Prof. Trudeau was against any attempt at sweeping reform mainly on the grounds that Quebec has at this moment far more important tasks to face. For example, revision of the civil code and reform of the educational system, which are both more important in Quebec's future than constitutional reform. This last would involve the concentration of intelligence and effort upon the single aim of traditional Quebec nationalism. Far better, was the inference, that the French concentrate on domestic reform, rather than worrying about historic issues and grievances.

Prof. Fox defined the B.N.A. Act, particularly in regards to bilingualism. The act established dualism only in certain areas, for example the federal Houses of Parliament, the Quebec Legislature, the Quebec courts of law, and all federal courts of law.

The provinces have rights in the field of education. But denominational schools may appeal to the federal government for remedial legislation if they feel that their interests have been prejudiced in any way. This last clause, Prof. Fox said, has been largely ineffective.





The French culture in Quebec has safeguards under the constitution, said Prof. Fox. For example, Quebec has its own civil code. But there are also provisions safeguarding the rights of the English in Quebec, such as the distribution of constituencies in the Eastern Townships, and the quota of English senators from Quebec.

#### Groupe A:

#### LE BICULTURALISME ET LA CONSTITUTION CANADIENNE

Prof. Paul W. Fox, département d'économie politique,  
Université de Toronto.

Prof. Pierre-Elliott Trudeau, Faculté de Droit,  
Université de Montréal.

Madame Thérèse Casgrain, présidente.

Il n'y a pas de nécessité imminente à faire des changements dans la constitution canadienne, déclarèrent les deux panelistes invités de ce groupe de discussion.

Tous deux avaient cependant des points de vue différents pour expliquer cette position vis-à-vis l'Acte de l'Amérique du Nord britannique.

Les deux spécialistes déclarèrent qu'il y avait de meilleurs moyens d'arriver à réaliser ce que chacun désire.

Le Prof. Trudeau suggéra que les canadiens-français devraient commencer à faire usage des droits qu'ils ont actuellement sous la présente constitution. Ces droits n'ont jamais été utilisés à leur plein rendement, dit-il. De plus, les canadiens-français n'arrivent pas à s'entendre sur les modifications qu'ils veulent apporter.

Toujours à propos de changements, le prof. Trudeau favoriserait certaines modifications mineures, qui respecteraient les droits des canadiens-français dans les provinces autres que Québec, mais il a peu confiance dans des formules constitutionnelles pour réaliser la fin souhaitée. Il rappela que bien que chaque formule constitutionnelle avait existé pour sauvegarder les droits des écoles de la minorité canadienne-française catholique du Manitoba il y a soixante-dix ans, elles avaient toutes échoué. Ce ne fut qu'avec Sir Wilfrid Laurier, qui prit le pouvoir sur cette question en 1896, que fut réalisé le compromis qui fut finalement adopté.

Le principal point développé par le prof. Fox était que chaque effort qui avait été fourni pour amender la constitution, ou pour établir les moyens de l'amender, avait échoué dans le passé. Un laps de temps interminable s'écoulerait encore si on tentait d'apporter des changements maintenant. Et même si on apportait des changements constitutionnels, il est d'avis que la mentalité actuelle des canadiens comme tout ne fournirait pas la cohésion suffisante pour rendre ces changements efficaces à travers tout le pays. Des modifications faites maintenant pour satisfaire le Québec ne rencontreraient pas le support politique indispensable dans les provinces anglophones qui pourraient les rendre efficaces. Il insista sur le fait que la constitution doit refléter la volonté du peuple.

Il était d'avis qu'on devrait s'appliquer beaucoup plus à travailler selon l'esprit que selon la lettre de la loi. De cette façon, le Québec se verrait accorder le vrai substance de ses demandes pour l'égalité et la justice. Le changement, pensait-il, devrait se faire venir à travers la loi non-écrite des coutumes, des habitudes et des précédents.

Le prof. Trudeau se déclara contre toute tentative de réforme complète, principalement en raison du fait que le Québec doit actuellement faire face à des tâches beaucoup plus importantes.

Par exemple, la révision du code civil et la réforme du système scolaire s'avèrent beaucoup plus pressantes pour l'avenir du Québec qu'une réforme constitutionnelle; cette dernière mobiliserait les intelligences et les énergies vers le seul objectif du nationalisme québécois traditionnel. Ce serait orienté vers ce qu'on pourrait considérer comme l'égalité pour les Québécois dans les provinces anglophones. Il serait de beaucoup préférable que les francophones concentrent leur énergie sur une réforme domestique,





plutôt que de s'alarmer au sujet de questions historiques et de griefs.

Le prof. Fox définit l'Acte de l'Amérique du Nord britannique, en se rapportant particulièrement au biculturalisme. Cet acte établissait le dualisme dans certaines sphères seulement, par exemple les chambres au gouvernement fédéral, la législature du Québec, les cours du Québec, et toutes les cours fédérales sauf celle des magistrats.

Les provinces ont des droits dans le champ de l'éducation. Mais les écoles confessionnelles peuvent en appeler au gouvernement fédéral si elles ont le sentiment que leurs intérêts ont été lésés de quelque façon. Cette dernière clause, selon le prof. Fox, a été grandement inefficace.

Le prof. Trudeau remarqua que puisque le Manitoba, l'Ontario et le Nouveau-Brunswick ont aboli les écoles françaises, le Québec pourrait aussi bien abolir les écoles anglaises.

La culture française, selon le prof. Fox, est sauvegardée au Québec par la constitution. Par exemple, le Québec possède son propre code civil. Mais il existe aussi des prévisions qui assurent la sauvegarde des droits des Anglais au Québec, telles que la distribution des circonscriptions électorales et le nombre de sénateurs anglais du Québec.

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#### Discussion Group B: BICULTURALISM AND THE QUEBEC ENGLISH-SPEAKING MINORITY

R.J.P. Dawson, mayor of the Town of Mount Royal  
Madame Jeanne Sauvé, C.B.C. commentator  
Mrs. D. Keith Jackson, Chairman.

English-speaking Quebec, and Montreal in particular, has a special role to play if Canada is to become a genuinely bicultural country. The English-speaking minority must interpret the French-speaking point of view to the rest of Canada.

But currently, and regrettably, this is not being done. In fact, there is an appalling lack of dialogue between the two cultural groups in Quebec and in Montreal, the two discussions leaders in the group on Biculturalism and the Quebec English-speaking Minority agreed.

Reginald Dawson, chartered accountant and mayor of the Town of Mount Royal, and Madame Jeanne Sauvé, C.B.C. commentator, both criticized the news media for not playing a more responsible role in helping to bring about greater understanding between the two cultural groups.

Instead of interpreting one cultural group to the other, the newspapers act as "two solitudes", said Madame Sauvé. Mayor Dawson said the news media have failed miserably to create a dialogue between the two groups, and instead have been shouting a monologue. He termed statements in the French press as dangerous and incorrect, and called on the English newspapers to refute them. Madame Sauvé was of the opinion that the English press has a provocative attitude towards French-speaking Canadians.

The attitudes of the two cultural groups were described.

The French feel a sense of urgency about the Quebec Renaissance. They feel they have been used by the English. They want concessions, and they wonder how gracefully the English will yield to their demands. They are surprised to have to explain French Canada's problem to English Canada. They also wonder why English-speaking Canadians cannot speak French, Madame Sauvé said: The French would like to be able to speak French anywhere in Montreal and be understood, and not have their language a handicap in the business world.





The English attitude is one of quiescence. They appear to consider that this is a troubled era, but that it will go away, said the mayor. They do not feel much urgency about Quebec's unrest, although they are disturbed by such slogans as "Maitre Chez Nous".

Instead of communication between these two points of view, we have an "enclave mentality" in Montreal, said madame Sauvé. Her examples were English Westmount and French Outremont.

She called Montreal the testing ground for the survival of confederation. If it can't work here, it can't work anywhere. She added that separatism is concentrated in Montreal, whereas nationalism is widespread.

Looking outside Quebec, she said the basic question was, do the other partners in confederation want the mixed destiny on which the country was founded? We have done nothing to preserve it, and it cannot be preserved without effort. Quebec's demands are not unique. She asks only for what all provinces desire in insisting on the administration of her own region.

Mayor Dawson criticized Quebec political leaders for allowing violent statements made by French extremists to go unanswered. He deplored a statement by a Quebec political leader who charged that the English in the province had a "Kenya mentality", exploiting French-speaking natives. The mayor noted that only a handful of the one million English-speaking Quebecers control business enterprises. The majority are in positions similar to the French - clerks, lawyers, plumbers, etc.

Delegates in the discussion group agreed that bilingualism is not the whole answer to Canada's disunity. Bilingualism is just a prelude to living together.

Madame Sauvé asked English delegates if they wanted their children to learn French, or did they feel pressured into it? She commented that the majority of the Montreal Jewish minority speak French. This is an exception among non-French Montreal groups. It was suggested that the Quebec government promote bilingualism.

Some contact between the two cultural groups is made in the arts, said Madame Sauvé, in particular in music and painting. The theatre in Montreal suffers from the language barrier. She praised the C.B.C. as the best meeting ground for the two ethnic groups. In contrast to the newspapers, it offers unbiased news reporting.

Madame Sauvé thought that the universities could be more effective in providing a means of communication between French and English-speaking Montrealers. McGill University has made some progress in this direction.

She cited the labour movement as one area in which there is little or no separation of cultural groups.

Mayor Dawson recommended youth movements as the place to start refuting separatism and promoting communication. He thought changes in outlook would take a long time, but that the ethnics of the matter were changing.

#### Groupe B : LE BICULTURALISME ET LA MINORITE ANGLOPHONE DU QUEBEC

R.J.P. Dawson, maire de Ville Mont-Royal  
Madame Jeanne Sauvé, commentatrice à Radio-Canada  
Madame D. Keith Jackson, présidente.

Le Québec anglophone, et en particulier Montréal, a un rôle spécial à jouer si le Canada est appelé à devenir un pays véritablement biculturel. C'est à la minorité anglaise d'interpréter auprès du reste du Canada le point de vue canadien français.

Malheureusement, ce n'est pas là une réalité courante. En fait, il y a une





absence effroyable de dialogue entre les deux groupes culturels, à Québec et à Montréal, et nos deux leaders de discussions s'accordent sur ce point.

Reginald Dawson, comptable agréé et maire de Ville Mont-Royal, et Madame Sauvé, commentatrice à Radio-Canada, critiquèrent tous deux les media d'information qui, selon eux, ne prennent pas la responsabilité suffisante qui pourrait aider à une plus grande compréhension entre les deux groupes culturels.

Selon Madame Sauvé, au lieu de servir d'interprète d'un groupe à l'autre, les journaux agissent comme "deux solitudes". Le maire Dawson ajouta que les media d'information ont lamentablement échoué et au lieu de créer un dialogue entre les deux groupes, n'ont fait aboutir qu'à un monologue. Il qualifia certaines opinions émises dans la presse française de dangereuses et d'incorrectes, et incita les journaux anglais à les réfuter.

On décrivit ensuite les attitudes des deux groupes culturels.

Les Français se sentent pressés par la Renaissance du Québec. Ils éprouvent le sentiment d'avoir été utilisés comme des esclaves par les Anglais.

Ils veulent des concessions, et ils se demandent si les Anglais vont gracieusement accéder à leurs demandes. Ils sont surpris d'avoir à expliquer les problèmes du Canada français au Canada anglais. Ils se demandent aussi, ajouta Madame Sauvé, pourquoi les Canadiens-anglais ne peuvent parler français. Les Français voudraient pouvoir parler français n'importe où à Montréal, et être compris; ils voudraient que leur langue ne soit pas un handicap dans le monde du travail.

L'attitude anglaise en est une de quiétude. Ils semblent considérer que ce n'est qu'une période troublée, et qu'elle passera, ajouta le maire. Ils ne voient pas beaucoup d'imminence dans l'agitation du Québec, bien qu'ils soient gênés par des slogans tels que "Maîtres chez-nous".

Au lieu d'avoir une communication entre ces deux points de vue, dit Madame Sauvé, nous avons une "mentalité d'enclave". Elle donna comme exemples les quartiers français d'Outremont et anglais de Westmount.

Selon elle, Montréal est un terrain d'essai pour la survivance de la confédération. Si elle ne réussit pas ici, elle ne réussira pas non plus ailleurs. Elle ajouta que le séparatisme est concentré à Montréal, où d'ailleurs le nationalisme est fort répandu.

Quand on regarde en dehors du Québec, ajouta Madame Sauvé, la question est de savoir si nos co-partenaires dans la confédération veulent cette destinée conjointe sur la base de laquelle notre pays fut fondé. Nous n'avons rien fait pour la préserver et on ne pourra pas la sauvegarder sans fournir d'effort. Les revendications du Québec ne sont pas un cas unique. Notre province ne revendique que ce que toutes les provinces désirent, en insistant sur l'administration de sa propre région.

Le maire Dawson critiqua les chefs politiques du Québec de permettre que des déclarations violentes faites par des français extrémistes restent sans réponse. Il déplorait la déclaration d'un chef politique du Québec disant que les anglais de cette province avaient la mentalité du Kenya, et exploitaient les indigènes francophones. Le maire fit remarquer qu'une poignée seulement sur un million de Québécois anglophones contrôle des entreprises d'affaires. La majorité occupent des positions similaires à celles des français - commis, avocats, plombiers, etc.

Les membres du groupe s'accordèrent pour admettre que le bilinguisme n'est pas la seule solution à la désunion du Canada. Le bilinguisme n'est qu'un début dans la vie commune.

Madame Sauvé demanda aux délégués anglophones du groupe s'ils désiraient que leurs enfants apprennent le français, ou se sentaient sous pression en ce faisant? La plupart des membres de la minorité juive de Montréal parlent français. Ceci représente une exception parmi les groupes non-francophones de Montréal. Quelqu'un suggéra que le gouvernement du Québec promouvoie le bilinguisme.





Il y a un contact entre les deux groupes culturels, dit Madame Sauvé, au niveau des arts, et particulièrement de la musique et de la peinture. Le théâtre à Montréal souffre de la barrière créée par les langues. Là aussi, Madame Sauvé estime que la Société Radio-Canada représente un terrain de rencontre pour les deux groupes ethniques. Contrairement aux journaux, ce medium rapporte les nouvelles sans les biaiser.

Madame Sauvé est d'avis que les universités pourraient se rendre plus efficaces et prévoir des voies de communication entre le Montréalais de langue française et anglaise. L'université McGill a fait du progrès en ce sens.

Madame Sauvé cita le mouvement ouvrier comme une sphère où n'existe que peu ou pas de séparation entre les groupes culturels.

La maison Dawson recommanda les mouvements de jeunesse comme un bon point de départ pour réfuter le séparatisme et promouvoir la communication.

Il était d'avis que les changements en perspective prendraient assez de temps, mais que l'éthique de la question est en bonne voie de se modifier.

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Discussion Group C : BICULTURALISM AND THE ARTS

Eric McLean, music critic, The Montreal Star  
Prof. Paul Toupin, professor of French literature,  
University of Sherbrooke; member, French-Canadian  
Academy  
Mrs. D. C. Brown, Chairman

Communication between the two cultural groups is no problem in the arts, in particular in regards to music and art, it was agreed in the discussion group on Biculturalism and The Arts. The main concern was the preservation of the two cultures.

French-speaking Canadians are trying to preserve their cultural heritage in Canada, while English-speaking Canadians are battling to retain their cultural identity in the face of pressure from the United States.

Eric McLean, music critic for The Montreal Star, and a member of the Viger Commission, said he thought biculturalism in music and the visual arts was a , since the arts are in the process of unifying around the world. It is possible, though, to guard individual cultural traditions while still embracing a larger view, he said.

He pointed out that English-speaking Canadians stand to lose a great deal more than the French since it is easier for the former to slip into American ways thanks to the same language. He also noted that Canada needs the uniqueness gained by means of the French culture.

Prof. Paul Toupin, professor of French literature at Sherbrooke University and a member of the French-Canadian Academy, thought that greater understanding and a greater rapprochement politically would be feasible if French plays were telecast in English centres such as Toronto. He praised the new French Canada Studies Programme at McGill University and the French-language edition of Maclean's Magazine, as valid efforts to bridge the gap between the two cultures.

Mr. McLean mentioned that Montreal English-language newspapers reprint French-language newspaper editorials. He regretted that the National Film Board, a bicultural effort on the part of the Canadian government, is not allowed to advertise or charge for its films when shown in Canadian theatres.

The National Theatre School was pointed out by a delegate as being bilingual, functioning in each language separately. This was judged only correct, the reason being that an actor is only a satisfactory artist when he performs within his own culture and in his own language.

Music, the visual arts, and ballet - arts that do not demand the knowledge of a language - are the best points of contact, the delegate went on. French plays have been successfully presented in Western Canada.

In Montreal the two cultural groups seem to understand and appreciate each other's difficulties and ideals. Outside Quebec the French Canadian culture is known, but with the exception of the young intellectuals, little concern about the preservation of the French culture and little interest in learning French, is expressed, Mr. McLean said. How to get the rest of Canada to approach bilingualism and biculturalism with the same spirit as that of the intellectuals, was a problem.

The drift toward multi-culturalism the world over was discussed. In music, theatre, movies and art, works are no longer created in cultural isolation. The context for the artist today is a universal one. For example a new play that shocks and excites the public is shown in the cultural capitals of the world within a matter of weeks or months.





Mr. McLean's opinion was that if someone were to send a collection of recent Canadian music to a European critic, removing all identification from the manuscripts, the critic would not be able to identify the music's country of origin. And, if told the music was Canadian, the critic would not be able to distinguish French Canadian music from the other compositions.

A delegate suggested there is a pressing need to preserve the identity of Canada's French and English cultures in the face of what she termed "the steamroller of extreme modernism." Local differences were being wiped out by modern civilization. This meant all forms of individuality were being destroyed.

Biculturalism does not exist in the individual, whereas bilingualism may, Mr. McLean said.

#### Groupe C : LE BICULTURALISME ET LES ARTS

Eric McLean, critique musical au Montreal Star  
Prof. Paul Toupin, professeur de littérature française à  
l'Université de Sherbrooke, membre de  
l'Académie canadienne-française  
Mrs. D. C. Brown, présidente.

La communication entre les deux groupes ethniques ne pose pas de problème au niveau des arts, particulièrement la musique et la peinture. C'est l'opinion qu'émit ce groupe de discussion, en admettant toutefois qu'on devait se préoccuper de préserver les deux cultures.

Les Canadiens français essaient de sauvegarder leur héritage culturel à l'intérieur même du Canada, tandis que les Canadiens anglais s'efforcent de préserver leur propre identité contre les pressions venant des Etats-Unis.

Eric McLean, critique musical au Montreal Star et membre de la commission Viger, déclara que selon lui, c'est une contradiction de parler de biculturalisme dans les arts, puisque les arts sont en plein essor d'unité partout dans le monde. Il est possible, néanmoins, de conserver ses propres traditions culturelles tout en les considérant avec des vues plus larges.

M. McLean dit aussi que les Anglo-Canadiens sont en position pour perdre beaucoup plus que les Franco-Canadiens, parce qu'il est plus facile pour les premiers de verser dans les modes américains de vie, grâce à la même langue.

Il fit aussi remarquer que le Canada a besoin d'une unité acquise par les voies de la culture française.

Le professeur Toupin pense qu'une plus grande compréhension et un rapprochement politique plus étroit pourraient être obtenus si des pièces de théâtre françaises étaient télédiffusées dans des centres anglais tels que Toronto. Il cita le nouveau centre d'études du Canada français de l'Université McGill et l'édition française du magazine Maclean comme de louables efforts pour faire se rejoindre les deux cultures.

M. McLean mentionna que des journaux anglais de Montréal reproduisent des éditoriaux de journaux français. Il exprima le regret de l'Office National du film, qui représente une belle tentative biculturelle du gouvernement canadien, ne produise pas ses films dans les cinémas canadiens, mais seulement à la télévision ou pour le bénéfice d'organismes privés; il ajouta que l'Office National du film devrait voir à traduire ses films ou à les pourvoir de sous-titres.

L'Ecole Nationale de théâtre fut citée comme organisme bilingue, opérant dans les deux langues. Ceci fut considéré comme tout simplement naturel, étant donné qu'un acteur demeure seulement satisfaisant quand il ne peut jouer que selon sa propre culture et sa propre langue.





La musique, la peinture et le télévision étant des arts qui n'exigent pas la connaissance de l'autre langue, sont d'excellents points de rencontre. Elle mentionna que des pièces françaises ont remporté un vif succès lorsque présentées dans l'Ouest canadien.

A Montréal même, il semble que les deux groupes culturels se comprennent et s'apprécient dans la poursuite de leurs idéaux et la solution de leurs problèmes. La culture française est connue en dehors du Québec, dit M. McLean; mais à l'exception de la jeunesse intellectuelle, on n'est que peu préoccupé de la sauvegarde de la culture française et d'apprendre la langue. Le problème est de savoir comment arriver à ce que le reste du Canada aborde le bilinguisme et le biculturalisme avec le même esprit que les intellectuels.

Les oeuvres artistiques, qu'il s'agisse de musique, de théâtre, de cinéma ou de peinture, ne sont plus désormais en position isolée culturellement. Pour un artiste, le contexte actuel est universel. Par exemple, une nouvelle pièce qui soulève des foules d'enthousiasme peut être représentée dans les capitales culturelles du monde entier en dedans de quelques semaines ou quelques mois tout au plus.

M. McLean était d'avis que si quelqu'un faisait parvenir à un critique européen une certaine quantité de musique canadienne composée récemment, en retranchant toute marque qui pourrait l'identifier, ce critique ne pourrait pas identifier de quel pays proviennent ces compositions. Mieux encore, si on informait le critique de l'origine canadienne des compositions, il ne pourrait pas identifier si elles sont l'oeuvre d'un Franco ou d'un Anglo-Canadien.

Une déléguée exprima l'avis qu'il est urgent de préserver l'identité des cultures française et anglaise du Canada en face de ce qu'elle qualifia de "moulin à vapeur du modernisme extrémiste". Les différences locales ont été balayées par le vent de la civilisation moderne. C'est ainsi que bien des formes d'expression individuelle ont été détruites.

En terminant, M. McLean dit que le biculturalisme n'existe pas chez un individu, cependant que l'individu peut être bilingue.

#### Discussion Group D : BICULTURALISM AND THE BUSINESS COMMUNITY

Claude Dessureault, Directeur des relations extérieures,  
Canadian Industries Ltd.  
J. W. Peacock, supervisor, Employee Relations Research,  
Canadian National Railways  
Miss Lucy Durnford, Chairman

An effort to increase understanding between the French and English cultural groups is evident in business and industry today.

Bilingualism is causing greater concern in these areas than it has in many years, Claude Dessureault, director of French language public relations for Canadian Industries Ltd., told the discussion group on Biculturalism and the Business Community.

Understanding differences in culture, values and attitudes between French and English is necessary, and this means that education and training must be changed, J. W. Peacock, supervisor, Employee Relations Research, Canadian National Railways, told the group.

Mr. Dessureault's remarks were made from the point of view of the businessman looking at the Canadian population as his market. He stressed that sales, advertising, employment and collective bargaining must be handled on a bilingual basis for maximum efficiency.





Mr. Peacock's stand was taken from a wider base. The world is getting smaller, and trade and commercial contacts bring with them understanding. His view was that representation and utilization of our human resources is asked at the management and ownership levels.

Neither discussion leader delved into hiring policies and staff promotion as regards French and English-speaking personnel.

Why does a company exist? Mr. Dessureault asked the group. It exists to make a profit commensurate with its services and programme, to be a good citizen in the community and to contribute to the expansion of the Canadian economy, was his answer.

A company must recognize its responsibilities to shareholders, employees, customers, suppliers and the general public. If a company operates on an across-Canada basis, the French-speaking population must be taken into consideration. One-third of the total Canadian population is French-speaking, and this percentage buys twenty-five per cent of the consumer goods sold in Canada. In Quebec, eighty per cent of the population is French-speaking, and seventy-five per cent cannot express themselves in English, Mr. Dessureault said. Half of those who are bilingual reside in the metropolitan Montreal area. Three Rivers is a city of another type, in that ninety-nine per cent of the population is French-speaking.

The questions which the businessman must ask himself with regard to French-speaking customers, were enumerated by Mr. Dessureault. How is his company accepted in the French-speaking community? How are his press releases and advertising handled? How does his competition handle the situation? How can his management evaluate the calibre and efficiency of his staff without being bilingual? How can a unilingual management evaluate union or administrative problems, and supervise correspondence, personnel or office routine? Advertising written in English for the English-speaking market, and simply translated into French for the French-speaking market, is not satisfactory, he said.

Mr. Peacock asked the group to consider how best should business and industry take advantage of the talents and skills of the entire province of Quebec. Differences between English and French cultures are deeply felt, and must be accepted. Intelligence and good will must be applied to this problem.

Advertising in French to reach the French-speaking market should not be regarded as a concession to French Canada on the part of the English, it was agreed during the discussion. It is a courtesy to use the customer's own language, but it is also simply a matter of being good business tactics.

All business and industrial organizations have a combination of technical and commercial personnel. Some of these people must be bilingual, and more are becoming so, it was agreed. Many changes in this area of business practice have come about since 1945. D.V.A. and more specialized university training were mentioned as two reasons for this change. Business and industry should employ bilingual interviewers to sell the jobs available in the college, it was suggested.

Groupe D : LE BICULTURALISME ET LE MONDE DES AFFAIRES

Claude Dessureault, Directeur des relations extérieures,  
Canadian Industries Ltd.

J. W. Peacock, Employee Relations Research,  
Canadian National Railways

Miss Lucy Durnford, présidente.

Il y a un effort évident qui se déploie actuellement dans le monde des affaires et de l'industrie pour accroître la compréhension entre les groupes culturels français et anglais.





Le bilinguisme provoque un plus grand intérêt dans ces sphères qu'il ne l'a fait en nombre d'années, dit M. Dessureault.

Pour sa part, M. Peacock estime qu'il est nécessaire de comprendre les différences de culture, de valeurs et d'attitudes entre Français et Anglais, et que ceci implique des changements dans les modes d'instruction et d'éducation.

M. Dessureault faisait ces remarques en considérant la population canadienne comme le marché de l'homme d'affaires. Selon lui, c'est sur la base du bilinguisme que doivent s'établir la vente, la publicité, l'emploi et les marchés collectifs pour atteindre à la plus grande efficacité.

L'opinion de M. Peacock se situait sur une base plus vaste. Le monde en quelque sorte rétrécit de jour en jour, et les contacts commerciaux amènent à plus de compréhension. Il considérait que la représentation et l'utilisation de nos ressources humaines vont tout de travers aux niveaux de la direction et de la propriété.

Pourquoi une compagnie existe-t-elle? questionna M. Dessureault. Selon lui, c'est en vue de réaliser un profit en proportion de ses services et de son programme, d'être un bon participant à la communauté, et de contribuer à l'expansion de l'économie canadienne.

Une compagnie doit reconnaître sa responsabilité envers ses membres, ses employés, ses clients, ses fournisseurs et envers le public en général. Si une compagnie opère sur une base nationale, la population canadienne-française doit y être prise en considération.

Un tiers de la population canadienne est francophone, et cette proportion achète vingt-cinq pour cent des biens de consommation vendus au Canada. Au Québec, 80% de la population est francophone, et 75% ne peuvent s'exprimer en anglais, dit M. Dessureault.

La moitié de ceux qui sont bilingues résident dans la région métropolitaine de Montréal. Trois-Rivières est différent, où 99% de la population est francophone.

M. Dessureault énuméra ensuite les questions qu'un homme d'affaires doit se poser en rapport avec la clientèle francophone. Comment sa compagnie est-elle acceptée par la communauté francophone? Comment sont faites ses annonces et sa publicité? Comment rencontre-t-elle la compétition?

Comment peut-elle évaluer la compétence et l'efficacité de son personnel si la direction n'est pas bilingue? Comment un directeur unilingue peut-il évaluer des problèmes de syndicats ou d'administration, et surveiller la correspondance, le personnel et la routine de bureau?

Selon M. Dessureault, une publicité faite en anglais pour la clientèle anglophone et simplement traduite en français pour la clientèle francophone n'est pas suffisante.

M. Peacock demanda à son tour au groupe de considérer combien le monde des affaires et de l'industrie devrait tirer profit des talents et possibilités de toute la province de Québec. On ressent profondément les différences entre les cultures française et anglaise, et il faut les accepter comme elles sont. C'est avec intelligence et bonne volonté qu'on doit approcher ce problème.

Pendant la discussion, on admit que les anglophones ne devraient pas considérer comme une concession faite à la clientèle francophone le fait d'avoir une publicité faite en français. La simple courtoisie demande de parler la langue du client, mais c'est aussi une bonne politique en affaires.





Tous les organismes, en industrie et en affaires, ont un complexe de personnel technicien et clérical. Certains membres de ce personnel doivent être bilingues, admit le groupe, et il y en a de plus en plus qui le sont. Il y a eu beaucoup de modifications dans cette sphère du commerce des affaires depuis 1945. D.V.A. et l'enseignement universitaire plus spécialisé cités comme deux facteurs de ce changement. Les Industries et les organismes d'affaires devraient employer des personnes bilingues pour aller dans les collèges parler des positions disponibles chez eux.

Discussion Group E : BICULTURALISM AND LABOUR

Roger Provost, president, Quebec Federation of Labour  
John Purdie, international representative, Tobacco Workers  
International Union  
Mrs. Geoffroy Birtz, Chairman.

Labour organizations in Quebec, and in Canada, are intrinsically bilingual, and have been so for many years, the discussion group on Biculturalism and Labour was told.

These organizations have always struggled to have the rights of both English and French-speaking workers in Quebec recognized, Roger Provost, president of the Quebec Federation of Labour, and John Purdie, international representative of the Tobacco Workers International Union, agreed.

The differences in the law of the two cultural groups, and the differences in the temperaments of the workers themselves, made necessary advocating a labour code for Quebec, and provincial pension and health scheme.

Separatism is not a cause with labour in Quebec because this would lead to a lowering of the standard of living among workers, Mr. Provost said. However he warned that workers could probably be persuaded by the rhetoric of the extremists. At a recent convention of the Quebec Federation of Labour, only two out of six hundred delegates opposed a resolution denouncing separatism, he said.

Labour organizations encourage and promote bilingualism, and were among the first in Canada to use simultaneous translation in the deliberations of their various groups, Mr. Provost said. Mr. Purdie noted that twenty-eight per cent of Canadian workers are French-speaking.

In Quebec labour negotiations used to be carried on predominantly in English, but now both languages are often used when bargaining with management. Labour contracts in Quebec are drawn up in the two languages. It was pointed out that this creates the problem of interpretation, and of which language should have precedence.

A number of companies have instituted crash programmes for their employees to learn French, said Mr. Purdie, and added that he hoped such moves would result in something permanent.

Discrimination against French-speaking Canadians in industry was discussed. It was agreed that unionized workers do not suffer discrimination but there is still some to be found in the higher executive posts. Quebec workers are asking for equality of opportunity to advance to these executive posts, as well as the right to express themselves, and be understood, in their own language in any field of work.

French-speaking women are not sufficiently interested in the labour movement to devote their careers to it, it was pointed out during the discussion.





Groupe E : LE BICULTURALISME ET LE MONDE DU TRAVAIL

Roger Provost, président de Québec Federation of Labour  
John Purdie, représentant international, Tobacco Workers  
International Union  
Mr. Geoffroy Birtz, présidente.

Les organismes ouvriers du Québec et même du Canada, sont intrinséquement bilingues, et c'est depuis des années qu'ils le sont.

Ces organismes ont toujours combattu pour la reconnaissance des droits des ouvriers et francophones et anglophones du Québec, dirent MM. Provost et Purdie.

Des différences dans la loi des deux groupes culturels, et des différences de tempérament chez les ouvriers eux-mêmes, ont nécessité l'exigence d'un code du travail pour le Québec, et un plan de pension et de santé provincial.

M. Provost déclara que le séparatisme n'est pas en cause avec le travail au Québec, parce que cela contribuerait à diminuer le standard de vie des ouvriers. Il tient cependant à prévenir qu'on peut s'inquiéter du fait que les ouvriers pourraient se laisser convaincre par les belles paroles des extrémistes. Il mentionna à ce propos que lors d'une convention de la Fédération des travailleurs du Québec tenue récemment, seulement deux des six cents délégués votèrent contre une résolution dénonçant le séparatisme.

Les organismes ouvriers encouragent et promouvoient le bilinguisme, dit-il, et ils furent parmi les premiers à utiliser la traduction simultanée lors des délibérations de leurs groupements. M. Purdie fit remarquer que vingt-huit pour cent des ouvriers canadiens sont francophones.

Au Québec, les négociations ouvrières étaient jadis faites surtout en anglais, mais on utilise désormais souvent les deux langues dans les négociations avec les patrons. Au Québec encore, les contrats de travail sont rédigés dans les deux langues. On émit l'opinion que ceci crée un problème d'interprétation, et de savoir quelle langue a la préséance.

M. Purdie fit remarquer qu'un certain nombre de compagnies ont organisé des cours accélérés de français pour leurs employés. Il est à souhaiter, ajouta-t-il, que de telles initiatives se déploient de façon permanente.

On discuta aussi de la discrimination à l'égard des franco-canadiens dans le domaine de l'industrie. On s'entendait sur le fait que les ouvriers syndiqués ne sont pas sujets à la discrimination, mais que celle-ci peut encore se retrouver au niveau de positions de direction plus élevées. Ce que les travailleurs du Québec demandent, c'est l'égalité de chance à monter jusqu'à ces postes, aussi bien que le droit de s'exprimer, et d'être compris, dans leur propre langue, et ceci dans n'importe quelle sphère de travail.

Les femmes canadiennes-françaises ne sont pas suffisamment intéressées au mouvement ouvrier pour accepter d'y vouer leur vie professionnelle.

Discussion Group F : BICULTURALISM AND POLITICAL LIFE

Hon. Maurice Sauvé, M.P., Minister of Forestry  
Prof. Charles Taylor, Professor of political philosophy,  
University of Montreal and McGill  
University; member, New Democratic Party  
Mrs. M. E. Gordon, Chairman

Widespread co-operation and consultation between federal and provincial governments are essential if Canada is to be well governed. This is particularly necessary in economic matters, the two discussion leaders in the group on Biculturalism and Political Life agreed.





Federal Forestry Minister Maurice Sauvé described current financial planning in Canada as chaotic. He blamed the fact that federal and provincial budgets are drawn up independently of each other, without any consultation.

Even on matters such as tariffs, which are exclusive to one level of government, there should be co-operation and consultation in planning, said Prof. Charles Taylor, professor of political philosophy at the University of Montreal and McGill University, and a member of the New Democratic Party.

The other main point made by the two experts was the need for the equality of cultures in political life if Canada is to survive. Both federal and provincial governments are responsible for preserving the political unity of the country and politicians have a responsibility not to exploit the situation for political advantage.

One of the most effective methods of achieving Canadian unity is to improve Canada's economic situation, said Mr. Sauvé. This will require economic planning and a high degree of co-operation among governments.

The federal cabinet minister said that he found it more and more difficult to see how a high level of employment can be maintained without planning. This requires the co-operation of the provinces, and it is difficult to get the province to agree.

Prof. Taylor said Quebec must recognize that economic planning requires authoritative federal action. Quebec's present government has created the impression in the province that it is going to get all things done in Quebec. This is absurd, he said, because a great many of the powers necessary to develop Quebec and solve its problems, lie with the federal government.

A rapid rate of growth in the Quebec economy is needed, Prof. Taylor went on. As powers are now divided, the federal government has an indispensable role to play. Co-operation and consultation between the governments are vital.

Both speakers foresaw that there will always be problems in a bicultural country, but that tensions will diminish with economic relief. Separatism should be studied by both federal and provincial governments, and the findings publicized.

Political responsibility was discussed. Individual citizens have responsibilities to their governments. The first of these is to use their vote thoughtfully. Secondly, they should support their elected members of Parliament. Thirdly, they should work with political party organizations in order to discover grass roots public opinion.

The news media should be responsible enough to air moderate views and avoid stressing the extremes. Mr. Sauvé pointed out how little coverage moderates get in the daily press nowadays.

#### Groupe F : LE BICULTURALISME ET LA VIE POLITIQUE

Hon. Maurice Sauvé, ministre des Forêts  
Prof. Charles Taylor, professeur de philosophie politique,  
Université de Montréal et Université  
McGill; membre du Nouveau Parti  
démocratique  
Mrs. M. E. Gordon, présidente.

Pour que le Canada soit bien gouverné, il est essentiel d'obtenir la coopération et la consultation entre les gouvernements provinciaux et fédéral à une haute échelle. Ceci est particulièrement nécessaire dans les questions économiques, s'accordèrent à dire MM. Sauvé et Taylor.





Le ministre Sauvé décrivit la planification fiscale au Canada comme étant dans un état chaotique. Il s'en prit au fait que les budgets provinciaux et fédéraux sont planifiés indépendamment les uns des autres, sans qu'il y ait consultation.

Selon le professeur Taylor, même en matière de tarifs, ce qui ne regarde qu'un niveau du gouvernement, il devrait y avoir coopération et consultation.

L'autre point important mentionné par les deux spécialistes était que l'égalité des cultures dans la vie politique doit survivre. Les deux gouvernements, provinciaux et fédéral, ont la responsabilité de sauvegarder l'unité politique du pays, et les politiciens de leur côté ont la responsabilité de ne pas exploiter la situation pour en tirer un profit politique.

Selon M. Sauvé, une des méthodes les plus efficaces pour réaliser l'unité du Canada est d'améliorer sa situation économique. Ceci va exiger de la planification économique et de la coopération à une grande échelle entre les gouvernements.

Le membre du cabinet fédéral ajouta qu'il lui apparaît de plus en plus difficile d'entrevoir comment on peut maintenir l'emploi à un niveau élevé sans planification. Ceci requiert la collaboration des provinces, et il est difficile d'obtenir leur consentement.

Le prof. Taylor mentionna que la Québec doit reconnaître que la planification économique demande que le Fédéral agisse de façon autoritaire. Le gouvernement actuel du Québec a créé l'impression dans cette province qu'il va réussir à tout faire au Québec. C'est insensé, dit-il, puisqu'une grande quantité des pouvoirs nécessaires pour développer le Québec et résoudre ses problèmes sont du ressort du gouvernement fédéral.

Le prof. Taylor est aussi d'avis que l'économie du Québec a besoin de s'accroître rapidement. Tel que les pouvoirs sont divisés maintenant, le gouvernement fédéral a un rôle indispensable à jouer. La coopération et la consultation entre les gouvernements sont vitales à ce point.

Les deux spécialistes prévoient qu'il y aura toujours des problèmes dans un pays biculturel, mais que les tensions diminueront avec le relèvement économique. Le séparatisme devrait être étudié par les deux gouvernements, fédéral et provincial, et on devrait en publier les données.

On discuta ensuite de la responsabilité politique. Les citoyens comme individus ont des responsabilités envers leurs gouvernements. Le premier de ces devoirs est d'utiliser consciencieusement leur droit de vote. Deuxièmement, ils devraient donner leur support aux membres du Parlement qu'ils ont élus. Troisièmement, ils devraient travailler avec les organismes des partis politiques à découvrir le fond de l'opinion publique.

Les média d'information devraient mettre plus de responsabilité à faire valoir les opinions modérées et à éviter de mettre l'accent sur les points de vue extrémistes. M. Sauvé insista sur le fait que les opinions non-extrémistes n'obtiennent que bien peu de publicité dans la presse de tous les jours.

#### Discussion Group G : BICULTURALISM AND EDUCATION

Prof. Albert LeGrand, director of French studies,  
University of Montreal  
Prof. David C. Munroe, professor of education,  
McGill University  
Dr. Ruth Wolfe, Chairman

The English-speaking discussion leader in the group concerned with Biculturalism and Education suggested reforms that would bring the two





cultures closer together in the field of education, and improve the language instruction.

His French-speaking counterpart favoured a unilingual French-speaking Quebec, said that he regarded bilingualism as almost impossible to achieve, and that biculturalism was a Utopia.

Prof. David C. Munroe, professor of education at McGill University, would like to see the English pierce what he called "the confessional curtain" of education in Quebec. Greater communication between the two cultures in the field of education was essential.

Bilingualism must become a fact in the province of Quebec, and therefore improvements in the teaching of both languages must be made. He noted that the parents and the public have recently become more interested in language teaching and that children were being given greater encouragement to learn both English and French. However, he drew attention to the legal restrictions which prevent the employment of Protestants in Roman Catholic schools. This practice excludes many competent English teachers from French Roman Catholic schools, and similarly, competent French Roman Catholic teachers from Protestant schools.

In contrast to this point of view, Prof. Albert LeGrand, director of French studies at the University of Montreal, emphasized the necessity for French-speaking Canadians to work at preserving their own culture, and for English-speaking Quebecers to recognize the French language as the main language. He pictured French as being in peril, threatened by forces both from English Canada and from the United States.

Perfect bilingualism is very rare, he said, and not for the masses. It is only for an elite in government and education. In reality, the English-speaking Torontorian is more at home in Montreal than the French-speaking Quebecer who speaks no English. This is because signs on the streets and businesses are in English.

The rest of Canada, apart from Quebec, is unilingual - English-speaking, Prof. LeGrand said. French-speaking Canadians who live outside the province of Quebec are the only Canadians who can be called bilingual. English-speaking Canadians who live in Quebec have the chance to become bilingual, but only a few avail themselves of this opportunity.

English-language television, in particular from the United States, is a grave threat to the French language, he said. In the past 15 years U.S. television and radio have become a strong influence in Quebec. French-speaking Canadian television is inferior to that coming from the U.S., particularly in the eyes of the younger generation.

The professor was asked why French-speaking Canadians did not take the responsibility of providing better French education and entertainment in the western provinces, in particular in St. Boniface, Manitoba. He said he felt it is now too late for this, and such an effort would be a lost cause.

A considerable part of the discussion ranged around the subject of young children learning a second language. Prof. LeGrand thought that no child should be exposed to a second language before he is nine years old. Earlier exposure to another language in a formal teaching setting overtired the child's brain and led to confusion. This does not preclude exposing a child to a second language in the home and in a nursery school, it was pointed out.

Prof. LeGrand thought French-speaking Canadian children should not be exposed to English until the latter part of high school. Otherwise the danger of anglicizing their own language was too great. English-speaking children should also receive all their schooling in French, he said. But during the discussion he admitted that more subjects could be taught in both languages in higher grades.





Both speakers turned aside questions concerned with Bill 60 and the newly proposed ministry of education, with the excuse that these subjects were still under discussion by the Quebec government.

Groupe G : LE BICULTURALISME ET L'EDUCATION

Prof. Albert LeGrand, directeur des Etudes françaises,  
Université de Montréal

Prof. David C. Munroe, professor of education,  
McGill University

Dr. Ruth Wolfe, présidente

Le leader anglophone de ce groupe proposa des réformes qui rapprocheraient les deux cultures l'une de l'autre dans le champ de l'éducation, et amélioreraient l'enseignement de la langue.

Son partenaire francophone favorisait un Québec français unilingue, vu qu'il considère que le bilinguisme est presque impossible à obtenir, et que le biculturalisme est une utopie.

Le prof. Munroe aimerait voir les anglais percer ce qu'il appela "le rideau confessionnel" de l'éducation au Québec. Une plus grande communication entre les deux cultures est essentielle dans le champ de l'éducation.

Le bilinguisme doit devenir une réalité dans la province de Québec, et c'est dans ce but qu'on doit voir à améliorer l'enseignement des deux langues. Il fit remarquer qu'il y a une lacune chez les professeurs de langue du Québec actuel et de fournir un enseignement consciencieux et de s'y montrer intéressé. Il critiqua le fait qu'un Français catholique ne puisse enseigner le français dans une école anglo-protestante, et proposa que les deux organismes scolaires établissent un système d'échange d'idées et de personnel.

Parallèlement à cette opinion, le prof. Albert LeGrand mit l'accent sur la nécessité pour les Canadiens français de travailler à la sauvegarde de leur propre culture, et pour les Québécois anglophones de reconnaître au français la priorité. Selon lui, le français est en péril, menacé qu'il se trouve par les forces de frappe et du Canada anglais et des Etats-Unis.

Le bilinguisme parfait est quelque chose de très rare, dit-il, et ce n'est pas une affaire de masse. C'est bon pour une élite dans le gouvernement et l'enseignement. En réalité, le Torontois anglophone se sent plus chez lui à Montréal que le Québécois qui ne parle pas l'anglais: les enseignes et les affiches sont en anglais.

Le prof. LeGrand ajouta qu'après tout, le reste du Canada, en dehors du Québec, est unilingue anglais. Les Canadiens francophones qui habitent en dehors du Québec sont en fait les seuls Canadiens qu'on peut dire bilingues.

La télévision en anglais, surtout celle qui provient des Etats-Unis, est une menace grave pour le français.

Ces quinze dernières années, la télédiffusion et la radiodiffusion des Etats-Unis ont pris une grande influence au Québec. La télévision d'expression française s'avère de qualité inférieure à celle qui provient des Etats-Unis, et ceci surtout aux yeux de la jeune génération.

On demanda au professeur pourquoi les Canadiens-français ne prennent pas la responsabilité de dispenser un meilleur enseignement du français dans l'ouest canadien, particulièrement à St-Boniface, Manitoba. Le professeur répondit que selon lui, il est déjà trop tard pour ce faire, et que ce serait peine perdue.





Une proportion considérable de la discussion porta sur le sujet de l'étude d'une seconde langue par les jeunes enfants. Selon le professeur LeGrand, on ne devrait pas soumettre un enfant à l'apprentissage d'une seconde langue avant qu'il n'ait atteint ses neuf ans.

Le soumettre à cette expérience plus tôt que cela, et de façon formelle, fatigue le cerveau de l'enfant et n'aboutit chez lui qu'à de la confusion ceci n'écarte cependant pas l'éventualité d'un succès en enseignant à l'enfant une seconde langue, soit à la maison, soit à la maternelle.

Toujours selon le professeur LeGrand, on ne devrait enseigner l'anglais aux enfants canadiens-français que dans les dernières années de leur cours secondaire. Autrement, on s'expose au danger qu'ils anglicisent leur propre langue. Les petits Canadiens-anglais devraient aussi suivre toutes leurs classes en français, alla-t-il jusqu'à dire. Néanmoins, il admit durant la discussion que plus de sujets pourraient être enseignés dans les deux langues dans les classes supérieures.

Les deux panelistes détournèrent tous deux les questions posées au sujet du bill 60 et de l'éventuel ministère de l'éducation, donnant comme prétexte que ces sujets étaient encore au débat à la chambre.

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Discussion Group H: BICULTURALISM AND COMMUNITY SERVICE

Miss Françoise Marchand, assistant to the director,  
Conseil des Oeuvres  
Prof. John Moore, director, School of Social Work,  
McGill University  
Mrs. Ian Ross, Chairman

The cultural divisions in the Montreal community mean that community services are not comprehensive, and that in a number of cases, there is over-lapping of service, the discussion group on Biculturalism and Community Service decided.

The complication of administering a community with four federations and two councils of social agencies, was cited. Discussion leaders and delegates alike stressed the need for more joint planning at the federation and council level. To do this, bilingualism is essential.

The two discussion leaders, Miss Françoise Marchand, assistant to the director of the Conseil des Oeuvres, and Prof. John Moore, director of the School of Social Work at McGill University, agreed that cultural differences must continue to be honoured. But their joint opinion was that the best-served community had a basic unity of welfare services.

Co-operation in overall planning, so that the community's problems as a whole are dealt with, was judged necessary. However "unity in diversity" should be the spirit of this co-operative effort. The individual's personal, and therefore cultural needs must be met.

The importance of recognizing that the members of a community are healthy only when they know their cultural heritage, and have it recognized, was stressed by both experts.

Prof. Moore called identification with a cultural heritage basic to human behaviour. The French-speaking Canadian has been successful in retaining his ethnic identity. This makes Canada different from the United States with its melting pot of cultures. In Prof. Moore's opinion, the Canadian has cultural roots that help him form values, while the American lacks these roots. The result is social and psychological handicaps which are prevalent in the American culture.

Community service in Quebec is unique in North America, the professor said. Due to the existence of private, sectarian, culture-oriented welfare organizations, a large part of public welfare is channelled through private organizations. The cultural identity inherent in this system should not be discouraged. Agencies working for different religious and ethnic federations have great strength when dealing with their own particular group, and these diverse groups should continue to exist. But co-operation in overall planning among these groups should be encouraged.

Human nature is similar, whatever the cultural background, said Miss Marchand. Problems common to both French and English-speaking groups are poverty, mobility of population, ill health, and marital problems. But Canada's two cultural groups have certain distinct characteristics, such as the size of their families.

In her opinion, the situation of divisions in the Montreal community causes more gaps in service, than duplication. Joint planning at the top level is the solution. Co-operation between agencies performing the same function in different cultural groups, is another answer.

By way of example, Miss Marchand described the new Centre de Bénévolat, a French-speaking volunteer bureau organized this year within the framework of the Conseil des Oeuvres. Prior to its creation, the Montreal Volunteer Bureau, a Red Feather agency, dealt with both English and French volunteers.





There is a close co-operation and exchange of information. They agreed that, ideally, the four federations should be merged, but that there were problems involved which would take time to solve. They also agreed that the principle of federated fund-raising was a good one, either at the four levels, or at a unified level. The principle of personal giving, with the unique quality attached to it, should be continued.

Groupe H : LE BICULTURALISME ET LE SERVICE COMMUNAUTAIRE

Mlle Françoise Marchand, assistante du directeur, Conseil  
des Oeuvres de Montréal

Prof. John Moore, directeur de School of Social Work,  
McGill University

Mrs. Ian Ross, présidente

Les divisions culturelles à l'intérieur de la communauté montréalaise sont un indice que les services communautaires ne recouvrent pas l'ensemble, et que dans nombre de cas, il y a double emploi, c'est un point sur lequel s'entendit ce groupe de discussion.

On mentionna qu'il est compliqué d'administrer une telle communauté, où existent quatre fédérations et deux conseils d'oeuvres. Aussi bien les délégués que les deux spécialistes mirent l'accent sur le besoin pressant de faire de la planification en commun, au niveau de fédération et de conseil. Pour se faire, cependant, le bilinguisme est nécessaire.

Les deux spécialistes étaient d'accord que les particularités culturelles doivent continuer d'être respectées. Mais il admirent aussi conjointement que la communauté la mieux servie a une unité fondamentale de services de bien-être.

On jugea nécessaire qu'il y ait de la coopération dans la planification générale, en sorte qu'on traite comme un tout les problèmes communautaires. Cependant c'est de "l'unité dans la diversité" que devrait s'inspirer cet effort de coopération. On doit rencontrer les besoins personnels de l'individu, et partant ses besoins culturels.

Les deux spécialistes mirent aussi l'accent sur l'importance qu'il y a à reconnaître que les membres d'une communauté ne sont sains que lorsqu'ils connaissent leur patrimoine culturel et le font reconnaître.

Selon le prof. Moore, l'identification à un héritage culturel est à la base d'un comportement humain. Le Canadien-français a réussi à conserver son identité ethnique. Ceci différencie le Canada des Etats Unis où existe une multitude de cultures. L'opinion du prof. Moore est que le Canadien a des racines culturelles qui l'aident à structurer des valeurs, ce que n'ont pas les Américains. Il en résulte des handicaps sociaux et psychologiques qui ne manquent pas dans la culture américaine.

Le service communautaire du Québec est un cas unique en Amérique du Nord, déclara le professeur. A cause de l'existence d'organisations de bien-être privées, confessionnelles, culturelles, une large part du bien-être public est canalisée par des organismes privés. On ne devrait qu'encourager l'identité culturelle inhérente à ce système. Les agences qui travaillent pour des Fédérations différents de religion ou de groupe ethnique ont une force bien grande quand elles s'adressent à leur propre groupe, et ces groupes divers doivent continuer d'exister. Mais on devrait stimuler la coopération entre ces groupes au niveau de la planification générale.

Quels que soient les antécédents, la nature humaine est similaire, dit Mlle Marchand. Il existe des problèmes communs aux deux groupes anglophone et francophone: l'indigence, la mobilité de la population, la maladie et les problèmes conjugaux en sont. Mais les deux groupes culturels ont aussi des caractéristiques qui les distinguent l'un de l'autre, comme par exemple la grandeur des familles.





De l'avis de Mlle Marchand, l'état actuel de divisions à l'intérieur de la communauté montréalaise suscite plus de lacunes que de double emploi.

La planification conjointe au niveau supérieur est la solution. De la coopération entre les agences remplissant la même fonction auprès de groupes ethniques divers serait une autre réponse. Pour donner un exemple, Mlle Marchand cita le nouveau centre de bénévolat, organisme francophone organisé cette année dans les cadres du Conseil des Oeuvres, avant la naissance de cette agence, le Montreal Volunteer Bureau, une agence membre de Red Feather, s'occupait des bénévoles anglophones comme francophones. Une collaboration étroite existe maintenant entre le nouveau centre français et sa contrepartie anglaise.

C'est une tâche particulière du centre de bénévolat, selon Mlle Marchand, que de promouvoir le développement d'une plus grande conscience sociale au sein de son groupe ethnique. On y a comme projets de visiter les groupes francophones culturels, d'étudiants, religieux et autres, dans le but de stimuler les gens au travail bénévole.

En discutant l'état actuel des relations entre les quatre fédérations et les deux conseils d'oeuvres, les deux panelistes déclarèrent qu'il y existait de la collaboration et qu'on y échangeait des informations.

Ils admirent que, idéalement, on devrait en venir à fondre ensemble les quatre fédérations, mais que par contre des problèmes y sont impliqués qui ne pourront se résoudre qu'à long terme. Ils admirent aussi que le principe d'une collecte par une fédération est un bon principe, soit au niveau des quatre fédérations, soit dans les fédérations réunies. On devrait aussi continuer à miser sur le don personnel, à quoi est attachée une valeur unique.

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#### Discussion Group I : BICULTURALISM AND THE FAMILY

Prof. Jacques Brazeau, co-chairman, Department of Sociology,  
University of Montreal  
Mrs. Runa Woolgar, Family Life Education Council of Montreal  
Mrs. John G. Howlett, Chairman

A child who is being forced to learn a second language may experience emotional stress, with possible harmful consequences, the discussion group on Biculturalism and the Family was told.

Discussion leaders Prof. Jacques Brazeau, co-chairman, Department of Sociology, University of Montreal, and Mrs. Runa Woolgar of the Family Life Education Council of Montreal, agreed that to send a child to a school in which classes were conducted entirely in another language may be a very disturbing experience for some children.

The ideal situation is for the child to be in a school of the mother tongue, where the second language is one of the subjects taught, Prof. Brazeau said. He was not opposed to sending a child to a nursery school of a second language, but only to exposing him to a formal teaching situation entirely in a foreign tongue.

The responsibility for the child learning a second language belongs to the school and not to the family. The family by its nature is unilingual, he emphasized. Talking another language in the family involves a conscious effort, for the second language must be superimposed. Pressure to learn another language, when this pressure comes from the parents, often causes disturbances in the child.





Mrs. Woolgar stressed that when the child's learning situation is completely unrelated to the family, the emotional consequences can sometimes be serious. She spoke of the highly individual reactions of different children and the need for great sensitivity on the part of adults to these reactions. The learning situation can be intolerable for some children. The interest and support of the family, the amount of stress at home, the presence of a warm sympathetic adult or teacher, the company of well known friends and the familiarity of the surroundings, all play significant roles in the ability of a child to cope with a second language. Generalizations for all children are impossible.

Whereas both experts agreed that undue pressures on the child towards bilingualism should be avoided, Prof. Brazeau said the family should be interested acquiring another language if not too much hardship is involved. Opportunities should be taken as they come along, with the consequences for child kept in mind.

Mrs. Woolgar favoured early experience of another language within the family, so that the child learned that there was nothing frightening about the fact that people communicate in different languages. She would like to see research done into the proper family atmosphere to make language learning easier.

Prof. Brazeau saw a need for good teaching methods to reduce the pressure on a student of any age learning English or French. He suggested learning the second language should not become a major preoccupation. Seek contacts with and exposure to how people in the other culture think and feel, he advised.

Moving from bilingualism to biculturalism, he laid the responsibility for the understanding of the second culture at the door of the family. The literature and art of both cultures should be introduced into the family, if necessary (e.g. Shakespeare) in translation.

Some children, and these are exceptions, can learn a second language under pressure with no ill effects, the two speakers agreed. But the point was made in the discussion that such nervous disorders as nail-biting, bed-wetting etc., have been found in children who are being forced to learn another language under unfavourable circumstances.

Dr. Wilder Penfield's theory that young children are exceptionally receptive to a second language, was raised by a delegate. Prof. Brazeau said that the fact that a child can learn best at four or five years does not mean that it is necessary to teach him a second language at this age. He was of the opinion that it would be easier to learn the second language later, rather than mixing the two at the same time. He noted that the neuro-surgeon spoke from the physiological point of view, that the brain was most malleable at this age. But the sociologist pointed out that we must remember childhood is only a temporary stage in the development of the human being, and that it is the end product we must concentrate on. The well-adjusted adult should be the goal. He backed up this view with the findings of linguists throughout the world.

Prof. Brazeau pointed out that the emphasis on English-speaking children learning French is comparatively recent. The emotional upsets resulting puzzle French-speaking Canadians because they think of learning English with no more emotion than of learning mathematics. Part of this can be explained by pressures outside the French-speaking family toward learning English.

A delegate of French origin, fluently bilingual, said she thought the discussion leaders were creating difficulties involved in becoming bilingual. She had raised her children in two languages with no problems.

A fluently bilingual English-speaking delegate queried Mrs. Woolgar's remarks about the pressures on a child learning a second language, and implied she must be speaking about neurotic children.

When was the best time to change schools in order to learn the second language? another delegate asked. Prof. Brazeau said there should be no necessity to change schools, for the second language should be taught in all schools.





Groupe I : LE BICULTURALISME ET LA FAMILLE

Prof. Jacques Brazeau, co-président, Département de  
Sociologie, Université de Montréal  
Mrs. Runa Woolgar, assistante-directrice, Family Life  
Education Council  
Mrs. John G. Howlett, présidente.

Un enfant que l'on force à apprendre une seconde langue peut souffrir d'un stress émotif qui aura des conséquences désastreuses, déclara-t-on à ce groupe.

Les leaders de discussion, le prof. Brazeau et Mrs. Woolgar, étaient tous deux d'accord qu'il est dangereux d'envoyer un enfant dans une école où l'enseignement est diffusé au complet dans une autre langue que la sienne.

Tout en admettant qu'il était à l'extrême, Mrs. Woolgar cita l'exemple d'un petit garçon à qui on dut donner des traitements psychiatriques, parce qu'il avait l'impression de porter sur ses épaules responsabilité de toute sa famille à l'égard du bilinguisme, alors que ses parents ne faisaient aucun effort pour apprendre le français. Mrs. Woolgar cita aussi le cas d'un petit canadien-anglais de quatre ans qui après quatre mois passés à l'école française n'avait retenu du français que l'expression "le petit anglais". Les noms sont très importants aux oreilles des enfants, fit remarquer Mrs. Woolgar.

Selon le prof. Brazeau, la situation idéale pour l'enfant est d'aller à une école de sa langue maternelle, et où la langue seconde est une des matières enseignées. Il n'est pas opposé à envoyer un enfant dans une maternelle où on parle une autre langue, mais est réfractaire à l'idée d'obliger l'enfant à étudier complètement dans une langue étrangère.

La responsabilité d'enseigner une langue seconde devrait être du ressort de l'école, et non de la famille. La famille, par nature, est bilingue, précisait-il. Parler une autre langue dans la famille implique d'y mettre un effort consciencieux, car la langue seconde doit alors y être imposée. Des pressions pour apprendre une autre langue, quand elles viennent des parents occasionnent souvent des conflits chez l'enfant.

Mrs. Woolgar insista sur le fait que quand la situation d'apprentissage où est placé l'enfant est complètement détachée de la famille, on peut quelquefois s'attendre à des conséquences graves au plan émotif.

Bien que les deux spécialistes admettaient que des pressions indues sur l'enfant en regard du bilinguisme devraient être évitées le prof. Brazeau mentionna que la famille devrait montrer de l'intérêt à apprendre une autre langue, en autant qu'on y n'en fait pas une épreuve de force.

On devrait en saisir les occasions quand elles passent, sans toutefois perdre de vue les conséquences qu'elles peuvent avoir sur l'enfant.

Mrs. Woolgar favorisait l'expérience hâtive d'une autre langue, en sorte que l'enfant puisse apprendre qu'il n'y a rien d'effrayant dans le fait que les gens peuvent dialoguer en différentes langues. Elle aimerait qu'on fît une recherche sur l'atmosphère familiale qui se révélerait propice à l'apprentissage des langues.

Selon le prof. Brazeau, il est nécessaire d'utiliser de bonnes méthodes d'enseignement pour réduire le poids des pressions faites sur un enfant de n'importe quel âge qui apprend l'anglais ou le français. A son avis, l'apprentissage de la langue seconde ne devrait pas être une préoccupation trop importante.

Passant du bilinguisme au biculturalisme, le prof. Brazeau plaçait la responsabilité de faire connaître et apprécier la seconde culture juste à l'entrée de la maison. La littérature et les arts des deux cultures devraient pénétrer dans les familles, en traductions s'il le faut (v.g. Shakespeare).





Les deux spécialistes admirent qu'il existe des enfants, mais ils sont des exceptions, chez qui l'apprentissage forcé d'une langue seconde ne provoque pas d'effets malsains. Mais on mentionna dans la discussion que des conflits émotifs, tels que l'éneurésie, le fait de se ronger les ongles, etc. se sont rencontrés chez des enfants que l'on force à apprendre une autre langue. Le Family Life Education Council a connu des enfants aux prises avec de tels problèmes et qui ont dû être sous traitement pendant deux ans avant de pouvoir recommencer à étudier.

Quelqu'un souleva la théorie du Dr. Wilder Penfield, selon laquelle les jeunes enfants sont particulièrement réceptifs vis-à-vis une langue seconde. Le prof Brazeau répliqua que le fait qu'un enfant peut apprendre très bien à quatre ou cinq ans ne signifie pas qu'on doit lui enseigner une langue seconde à cet âge. A son avis, il serait plus aisé pour l'enfant d'apprendre plus tard une seconde langue, que de faire un mélange des deux à la fois. Il fit remarquer que le neuro-chirurgien parlait d'un point de vue physiologique, selon lequel le cerveau est à cet âge le plus malléable. De toutes façons, le sociologue fit ressortir l'idée qu'on doit se rappeler que l'enfance n'est qu'un stage temporaire dans le développement de l'être humain, et que c'est le produit fini qu'on ne doit pas perdre de vue. Un adulte bien équilibré devrait être la fin à poursuivre.

Le prof. Brazeau fit aussi remarquer que l'apprentissage du français chez les petits anglais est comparativement récent. Les conflits émotifs qui en résultent laissent les Canadiens-français perplexes, parce que eux conçoivent l'étude de l'anglais sans plus y engager d'émotivité qu'à l'étude des mathématiques. Ceci peut en partie s'expliquer par le fait que des pressions pour apprendre l'anglais proviennent de l'extérieur de la famille francophone.

Une déléguée d'origine française, parfaitement bilingue, avait nettement l'impression que les leaders de cette discussion inventaient les difficultés à devenir bilingue. Elle-même a élevé ses enfants dans les deux langues, et n'a eu aucun problème.

Une déléguée anglophone, parfaitement bilingue aussi, mit en doute les remarques de Mrs. Woolgar au sujet des enfants apprenant une autre langue, et lui dit qu'elle devait alors parler d'enfants néurosés. Mrs. Woolgar admit que beaucoup des enfants secourus par Family Life Education Council étaient des enfants qui avaient des problèmes.

Un délégué demanda quel serait le moment le plus à propos pour changer un enfant d'école en vue de lui faire apprendre la langue seconde. Le prof. Brazeau répondit qu'il ne devrait pas y avoir besoin de changer d'école, parce que la langue seconde devrait être enseignée dans toutes les écoles.

Dinner Speaker - Honourable Maurice  
Lamontagne, M.P., Secretary of State

Conférencier - Honorable Maurice  
Lamontagne, Secrétaire d'Etat

"THE REALITY OF BICULTURALISM IN  
CANADA"

"L'EXISTENCE DU BICULTURALISME  
AU CANADA"

Madame la Présidente, Mesdames, Messieurs,

Je voudrais tout d'abord vous dire jusqu'à quel point il me fait plaisir d'être parmi vous ce soir, et de participer à cette grande journée d'étude. Comme vous l'avez déjà annoncée, je n'ai pas l'intention de vous révéler les secrets du discours sur le budget, qui est en train de se prononcer à la Chambre des Communes à Ottawa, et je crois que pour ma part j'ai un bien meilleur audience que le Ministre des Finances, et par ailleurs il me volerait la vedette demain dans les journaux.





René Levesque a dit un jour au sujet de la fonction et du rôle de nos deux langues au Canada que le français était la langue de la confiance et que par contre l'anglais était celui du bilinguisme. Evidemment il parlait à ce moment-là du passé et du présent et non pas de l'avenir. Commentez-moi d'ailleurs sur votre journée d'étude, qui me dit on a été un succès complet. Etant donné toutefois que je parlerai ce soir dans le présent, vous me permettez, j'en suis sûr, de vous parler dans la langue du bilinguisme...

As we approach the first centennial of our Canadian confederation, we find ourselves in the midst of one of the most serious crises that has ever confronted our Canadian nationhood. The very survival of Canada as a nation in the second century of its existence may well depend on how we face and meet the challenge presented by this new and major crisis, a crisis which, I feel, is caused essentially by the attitudes of two extreme types of Canadians and also by the apathy and indifference of the moderates.

In English-speaking Canada there are those who do not want to recognize the existence of the current crisis. Even if they did, they would refuse to see its full implications and to accept the changes which have become necessary to overcome it. While they are willing to tolerate a French Canadian reserve in Quebec, they firmly believe that the only true Canadian identity corresponds to the so-called English fact. And at the other extreme in Quebec there are those who believe that the French fact can be asserted only within a separate and independent state. They refuse to remain Canadians and they claim that isolation is the only way to survival. It should be quite clear to us that if those two extremes were to prevail, or those two extreme attitudes were to prevail, it would be the end of our country. If English-speaking Canada were to refuse to change, separatism in Quebec would become almost inevitable and if Quebec were to withdraw from confederation, annexation to the United States would follow eventually both for Quebec and the rest of Canada.

In my opinion, separatism would mean, for Quebec, economic stagnation at first (that means a substantial reduction in the standard of living of French Canadians), then political dictatorship and cultural impoverishment and, finally and ultimately, the annexation to the United States as a sort of liberation. It would also be very naive to think that English-speaking Canada could survive as a separate new entity. The Atlantic provinces would be cut off from the rest of the country. British Columbia, the prairie provinces and eventually Ontario itself would, I believe, be driven into the American melting pot.

The only alternative to collective suicide, the only acceptable solution to the current crisis, the only manifest destiny that is offered to us as a nation is to develop our confederation on the basis of an equal partnership between its two founding races while encouraging, of course, the contribution of other ethnic groups to the cultural enrichment of Canada.

In a recent speech entitled "The Canadians Who Might Be" and which, according to the well-known Canadian journalist, Bruce Hutchison, should be read by every living Canadian, Douglas Howe, the editor of Reader's Digest, refers to the challenge presented by the current crisis in the following terms and I quote:

"If out of all this, we would create the right mood, if we could see this not as a problem but as an opportunity, if we could infect our adults with its wisdom and our young with its possibilities, then this whole question could take on a haunting, exciting, even romantic quality. Because a Canada moving purposefully towards a much more bilingual and bicultural state, a country sinking roots in both of two of the greatest cultures and languages man has created, would not only be a country distinct; it would be a country of hope and significance far beyond our shores."





This, it seems to me, should become our common goal, our Canadian purpose, the model of what Canadians might be. It was certainly the objective that the government had in mind when it decided in July 1963 to appoint a Royal Commission on Bilingualism and Biculturalism under the co-chairmanship of André Laurendeau and Davidson Dunton. That objective was clearly set out in the terms of reference assigned to the commission which read as follows:

"To inquire into and report upon the existing state of bilingualism and biculturalism in Canada and to recommend what steps should be taken to develop the Canadian confederation on the basis of an equal partnership between the two founding races, taking into account the contribution made by the other ethnic groups to the cultural enrichment of Canada and the measures that should be taken to safeguard that contribution; and in particular:

First - to report upon the situation and practice of bilingualism within all branches and agencies of the federal administration - including Crown operations - and in their communications with the public and to make recommendations designed to ensure their bilingual and basically bicultural character of the federal administration;

Second - to report on the role of public and private organizations, including the mass communications media, in promoting bilingualism better cultural relations and a more widespread appreciation of the basically bicultural character of our country and of the subsequent contribution made by the other cultures; and to recommend what should be done to improve that role; and

Third - having regard to the fact that constitutional jurisdiction over education is vested in the provinces, to discuss with the provincial governments the opportunities available to Canadians to learn the English and French languages and to recommend what could be done to enable Canadians to become bilingual.

The fact that those terms of reference have been submitted to the provinces and have been accepted explicitly by most of the provincial governments is of great significance. This is without precedent in our history and shows that the new national objectives expressed by those terms of reference are already widely accepted.

The Royal Commission, as you undoubtedly know, began its investigation and research last September. It will be the first time in our history that a systematic and comprehensive inquiry is made at the national level, on what Canadians are and might be. It will be of great interest to all of us, I am sure, to see what the experts and the specialists will discover and recommend in this most complex field of human relations and understanding.

But the commission will achieve little if it has to work in a backroom of indifference or in an atmosphere of conflict. It would get the worst of both worlds if it were to meet opposition in Quebec and indifference in the rest of Canada. Then, of course, it would be bound to fail in its mission in spite of the high quality of its own work and its failure could, I believe, be fatal to our country. Now that we have taken the risk of establishing that commission, we cannot afford to see it fail.

That is why all Canadians of good will must decide now to participate actively in the work of the commission. We cannot let the extremist, on both sides, undermine its efforts and destroy its usefulness. This would be tantamount to letting them determine the future, the very future of Canada. This country, as Mr. Howe said in the speech I already quoted, "was born out of the co-operation of the moderates of our two basic cultures. It will be saved out of the co-operation of the moderates of our two basic cultures or it may not be saved at all. And the time has come for them to go to work."





Let us go to work immediately. Our private associations and institutions, like yours, should proceed to a self-examination of their structure and their activities in the light of their terms of reference of the Royal Commission. They should begin their own inquiry, consider what they have done and what they could do in the future to promote bilingualism, better cultural relations and a more adequate understanding of the basically bicultural character of our country. They should decide now to present a brief to the Commission and begin immediately to prepare it so as to be ready when the public hearings start later in 1964.

I hope that all provincial governments will do the same. The only concrete long-term solution to our problem lies in the drastic reform of the teaching of history and languages in our schools. This would give an early opportunity to young Canadians to become bilingual and to appreciate fully the basically bicultural character of Canada. According to our constitution, that more desirable reform is within the exclusive jurisdiction of the provinces. That is why the provincial governments can do so much to solve our difficulties and to establish a new and more stable basis for Canadian unity.

The Canadian government is trying to lead the way in this collective endeavour to re-examine and re-adjust our institutions. It has already established a special Cabinet Committee on Government organization and Bilingualism and has approved the following objectives to be achieved at the earliest possible date in the federal public service:

First - the establishment in policy and in practice of English and French as languages of equal status for all purposes effecting the federal public service in its relations with the general public. In practice this would mean that in outside communications, either written or oral, the client's preference for either the English or French language would govern the decision as to the language of communication to be employed;

Second - the establishment of a similar policy and practice with respect to internal communications within the federal public service. In practice, this would mean that within and between all departments and agencies correspondence and other written communications would be carried on in either language at the author's choice. Policy manuals, general directives or circulars of instruction for the guidance of departmental or agency personnel in dealing with the public would be issued in both official languages. In respect of oral instruction and communications within and between departments and agencies, efforts would be intensified to establish English and French on an operational as well as an official basis, as languages of equal status, through recruitment, language instruction and in other ways;

Third - the intensification of efforts to attract and retain a larger number of federal employees from French Canada and, in particular, of the more highly qualified young people of French Canada capable of advancement to the senior ranks of the federal public service.

The government has also established a continuing committee, an internal department of officials to give sustained attention to the various aspects of the problem of bilingualism within the federal administration and to recommend steps which might be taken to achieve the objectives thus mentioned.

The government will, of course, remain entirely free to accept, revise or reject the recommendations of the committee. Moreover, I want to make it quite clear that we do not intend to impose our general programme on the civil service. We believe that it cannot be successful without the sincere and full co-operation of the civil servants and their associations. That is why the government intends to consult with the staff associations before implementing each important phase of this major undertaking. Above all, we do not want to impinge upon existing rights or to create new sources of discrimination while attempting to eliminate existing unfairness.





A great number of civil servants have already understood their new responsibilities and, in many cases, have taken special training courses on their own initiative and at their own expense. Thus we are quite sure that the civil servants will accept the new government programme of bilingualism, not reluctantly and as a concession, but as an opportunity for their own cultural enrichment which will enable them to better serve all Canadians.

As you know, in Montreal the present situation in Quebec is tense, confused and fluid. French Canadians have never been more conscious than they are now of the basic conflict between the fact of foreign domination and the dream of complete independence. They are in a rather unique position in the world: they exercise very little control on their economic life - and in this respect, they constitute an economic colony, but they enjoy one of the highest standards of living in the world, and have become used to the so-called American way of life. The conflict between the reality and the dream, between collective self-determination and individual security, is reflected by what I call the two solitudes which now exist in the French Canadian society itself.

On one hand, the vast majority of the so-called elite believes that the situation of the French Canadians outside Quebec, especially in the federal civil service, and inside Quebec, in the private sector of the economy, has become intolerable. The majority of this group is still of the view that this situation can be changed fairly quickly and is convinced that this would be the best solution for Quebec and for Canada. An important minority of the elite, however, has become separatist either because it refuses to make any compromise or because it believes the English-speaking Canadians are not prepared to adjust.

On the other hand, the people are much less affected and frustrated than the elite by the cultural and economic domination. The average French Canadian thinks primarily in terms of material security and improvement for himself and his family. He feels that his rising standard of living is still closely associated with the industrial invasion, and he is certainly not yet prepared to break this association because, to him, more development means also more independence.

These two solitudes constitute, to my mind, a dominant feature of French Canadian society today. If the different groups in the elite were to rally behind the extremist leaders, the dialogue between the two solitudes would soon develop and, as the experience of other countries shows, the people would eventually follow its leaders for better, or for worse. But it is quite clear that if the moderates succeed in changing the status quo, and in working out a reasonable compromise, they will get the general support of the French Canadian people.

This compromise will require important adjustments in the economic, cultural and political fields. French Canadians, especially in Quebec, should be able to participate fully in the direction of their economic life without having to give up their culture. This increasing participation should be part of a general plan, that private corporations ought to initiate as quickly as possible, in order to adjust to the cultural and social environment. In fact, this general plan has already been initiated and a growing number of companies have begun, at last, the process of adjustment. English-speaking management is beginning to learn French and French Canadians have easier access to managerial responsibilities.

In the cultural field, a much greater degree of bilingualism will have to be achieved outside Quebec and also in certain parts of the province inside Quebec. This, probably will require a revision, as I said, of teaching methods and programmes, the recognition of the historical and constitutional rights of French Canadian minorities and the development of a bilingual federal civil service in Ottawa.

The French Canadians do not want to impose their language on anybody and they do not expect all English-speaking Canadians to become bilingual. This would be completely unrealistic on both sides. They know, however, that North America is the only unilingual continent in the world and they feel that the young English-speaking Canadians should be given much better opportunities





than they now have to learn French as a second language. This would be a source of personal enrichment, an important contribution to better understanding in our country and a new dimension to the Canadian identity.

In the political field, our federalism needs a new orientation. The federal government should be prepared to withdraw from existing and well-established joint programmes in areas which have been assigned to the provinces and to compensate financially those provincial governments which are willing to assume these additional responsibilities. This would make our federalism more flexible. In the fields which require joint intervention of both levels of government such as economic development, new arrangements must be made to maintain continuing consultation, in order to achieve co-ordinated action. This would make our federalism more co-operative and more effective. Finally, truly distinctive national symbols are needed to show Canada's maturity and full sovereignty.

Some people fear that the federal government would be weakened if it were to withdraw from certain joint programmes, especially in the field of social security. I do not share this fear. Such re-adjustment would eliminate the existing duplication of administrative services, permit greater regional flexibility and strengthen provincial governments and this, I maintain, is essential to safeguard the balance of our federal system.

Moreover, this decentralization of responsibilities would enable the federal government to play its own role more fully and more effectively, and to take new initiatives in fields where government intervention has become necessary. I refer most particularly to the cultural field where we have followed the American tradition of non-intervention much too closely. As a result, our cultural life is weak and dangerously exposed to the American dominant influence and the Canadian identity remains too imprecise and frail.

We must insure Canadian ownership and control over our means of communication; we must strengthen our existing national cultural institutions and establish new ones; we must offer greater financial assistance to our private cultural sector.

If we follow such a new orientation the area of provincial responsibility will widen, but we will have also a stronger federal government and a stronger Canada.

Thus, what is needed, it seems to me, is a greater participation of the French Canadians in the direction of their own economic life, a much greater degree of biculturalism in Canada and a new, more flexible and more co-operative federalism.

I am certain that such a general approach to the problems of Canadian unity is completely unacceptable to the extremists on both sides. I am quite sure that it would be supported by most French Canadians as a better alternative to separatism. But, is it acceptable to the majority of English-speaking Canadians? This vital question has not yet received a definite answer.

If their answer is in the negative, if they want to preserve the status quo, then the voice of moderates in French Canada will cease to be heard and all of us will face a catastrophe. If, on the contrary, the answer is positive, if English-speaking Canadians accept the proposed new alliance as a challenge, leading to new opportunities and new horizons, we will be much more united when we celebrate the centennial of confederation, than we were in 1867.

The movement for greater economic emancipation has already begun in Quebec. The Royal Commission on Bilingualism and Biculturalism has been set up and is now getting prepared to hold what I call a referendum on these vital matters.





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In the meantime, preparations have been set in motion for the celebration of the centennial of our union. We now have a double task: to recall the good will and understanding that have been achieved, and, at the same time, to build a more perfect union. We began in 1864 to create the compromise which was accepted in 1867. It is not too early now, in 1964, to begin working together to assure that when, in 1967, we survey, on the one hand, our common achievements with satisfaction, we may turn to the future survey the prospect of a rich and harmonious alliance as Canadians. This is Canada's great and present challenge. It is also Canada's splendid opportunity. Thank you very much.



ON BILINGUALISM  
as applied to Canada

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a report  
by  
John Alan Woodsworth

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to the  
Royal Commission on  
Bilingualism and Biculturalism  
Canada 1964

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### AUTHOR'S NOTE

In making such a brief report as this, I am conscious of having left much unsaid. There are, of course, many factors involved which have not been taken into consideration here, the most notable, perhaps, being the many other minority groups in Canada whose native language is neither English nor French. Their language and their culture is by no means to be forgotten; in fact, it provides a valuable source of enrichment to our own, to our nation's heritage. Yet the word „bilingualism“ has not come to such importance in our language without a reason. Historically the original settlers of what is now Canada were the English and the French, and these two languages were established as the official ones long before the nation itself was born. Others have entered since, but French and English are most strongly ingrained in our nation's history, its culture, and its everyday life, and can not be easily uprooted. Thus for practical purposes I have written this report on the basis of these two languages only, fully recognising, however, that many others must not be forgotten in formulating any definite views on bilingualism in Canada.



ON BILINGUALISM  
as applied to Canada

Vancouver, B.C.  
20th November 1963.

John A. Godsworth.

„Le bilinguisme a plusieurs acceptions différentes.“<sup>1</sup> With these all too true words begins Hermas Bastien's Le bilinguisme au Canada. But the word bilingualism, besides possessing many other connotations, is today used in two fairly distinct ways. This is evident from the two definitions of the word bilingual given in Webster's New World Dictionary, namely: „of two languages“, and „using or capable of using two languages“<sup>2</sup>, where the first term may be applied generally to the inanimate or to a collectivity of animates, while the second is to be applied specifically to an individual person. Dr. Paul Christophersen of the University College in Ibadan, Nigeria, gives an exemplified elaboration of this point in a published lecture on the subject of bilingualism, where he says:

The word is used in at least two different senses. A country like Belgium is sometimes called bilingual, because it has two languages, French and Flemish. But that does not mean that all the inhabitants speak both languages equally well. Most Belgians are unilingual and speak either French or Flemish, although they have some knowledge of the other language of the country, which is taught as a second language in the schools. The same is the case in Finland, where both Finnish and Swedish are spoken. But here, again, most of the inhabitants have only one mother tongue, although they know something of the other language. Canada is another bilingual country, while Switzerland is even trilingual; but comparatively few Canadian and Swiss citizens are bilingual, let alone trilingual, speakers. Bilingualism among individual citizens is quite a different thing from national bilingualism; it may occur sporadically even in unilingual countries.<sup>3</sup>

I should like to deal first with the latter subject, that of bilingualism as applied to individuals, since then we shall be able to better examine the greater concept, i.e., the general, in light of what we shall have learned from the specific.

In his lecture Dr. Christophersen treats this specific in some detail. Following his definition of bilingualism as given





above, he goes on to deal with the problems of becoming bilingual, -- the advantages and disadvantages of bilingualism. He states among other things that it is almost impossible for a so-called bilingual speaker to achieve 100 per cent. efficiency in both languages. „If the languages are kept level,“ he says, „neither will probably reach more than 95 per cent. efficiency. If the emphasis is shifted on to one of them, it may reach 100 per cent., but the other language will automatically drop a considerable distance, perhaps to 85 or 70, or even lower.“<sup>4</sup> His criterion of complete efficiency or perfection in a language consists, among other things, of knowing words and phrases „for every little detail of life“, being entirely at home in the language. Such perfection in both languages is apparently lacking in nearly all bilingual speakers, and indeed is almost impossible to achieve.

Except in a few extraordinary cases, true bilingualism, according to Dr. Christophersen and others, must have its roots in the stage of early youth, after which it becomes increasingly difficult to adapt one's speech organs to a second set of linguistic grooves that constitute a language. The „few extraordinary cases“ are those specially endowed individuals who actually think without the use of language, whose thought, according to a citation from J.G. Weightman: On Language and Writing, „is a kind of indefinable mental substance, made up of images and feelings and an almost spatial sense of the links between ideas.“<sup>6</sup> However, since such cases are extraordinary and extremely rare, let us rather take a look at the average bilingual, the person who learns two languages from his early youth.

According to Dr. Christophersen, „keeping up two languages can sometimes be a strain, even if one has known them both from childhood. . .“, and he later adds as one of the disadvantages under which a bilingual person labours, the „greater mental effort required in handling two linguistic media. . .“. This gives rise to a second disadvantage which he mentions, namely the „risk of considerable reduced efficiency in both languages“,<sup>9</sup>

Such a problem can arise even at a very early age. A German family whom I know fairly well, and who have lived in Canada about ten years, wanted their young son to be as fluent as possible in both the English and German languages. Thus they spoke German to him at home, while at school the atmosphere was completely English. The result was that he soon began to confuse the two, and it was not long before he was unable to speak in either without a considerable stutter. As soon as this



came to the parents' attention and the boy was free to speak English in the home as well, the stutter disappeared. Now of course such a case as this is considered an exception to the rule, since most children generally do not have nearly as much difficulty in learning to speak two languages concurrently; in fact many find the task extremely easy.

It has been found that a child's schoolmates and school life actually have far more influence upon his speech and language habits than do his parents and the home atmosphere. Dr. Christophersen notes, for example, that „children of Danish parents in Greenland learn Eskimo before they learn Danish“<sup>10</sup> and tells of an experiment in an Istanbul kindergarten where young children of fifteen different nationalities, taught exclusively in English by an English teacher, in a short time came to speak the language with perfect ease, although in their homes they continued to converse each in his or her native tongue.

Thus is the task not a difficult one of acquiring a speaking knowledge of two different languages, provided, that both are given constant use. However, as one language is accentuated and given primary consideration and concentration, the other is automatically shifted to second place in one's mind, and in some cases even tends to be forgotten. But if a person is truly bilingual, that is, from his childhood up he has not merely grafted one language upon another, not merely associated words of a second with words of the first, but has at all times directly linked the words of both languages with the objects or concepts they express, then, even if he has temporarily forgotten one language through a period of disuse, he still is, as Dr. Christophersen puts it, „generally able by a conscious effort to keep it alive or to revive it“<sup>11</sup>.

\* \* \*

Now that we have covered the subject of bilingualism in the individual — in small degree though it may be, — let us look into the concept of bilingualism on a much wider scale, so wide, in fact, as in some areas of the world to have developed into a major national problem involving both the social and political spheres of the life of a country, with overtones in the religious and economic fields. The Webster definition in this respect, namely „of two languages“<sup>12</sup> is sufficiently vague to be of little or no use, but the corresponding definition of the Russian equivalent двуязычие as given in the Slovarj russkogo jazyka





v Cetirex tomaz states the situation somewhat more succinctly, at least for our present purposes. Here the word is defined as the „совместное равноправное существование в стране двух языков“<sup>12</sup>, or „the joint existence of two languages with equal right within a country“. Bilingualism in this sense I should now like to discuss with you as it applies to Canada, bearing in mind what we have already learned in our brief study of bilingualism in the individual. But first, let me give you a short background to the question of bilingualism in Canada.

Bilingualism has been a subject of much controversy on the Canadian scene for many years. The existence of such a phenomenon at all in the country is due at least in part to the kindly attitude to the French-Canadians of the British governor Sir James Murray at the time of the Treaty of Paris in 1763. Murray did not follow former precedent and attempt to impose the English language upon the French, but allowed for the preservation of the French language among its native speakers. As Abbé Arthur Maheux of the Royal Society of Canada has well described in a series of radio addresses given on the CBC entitled „Pourquoi sommes-nous divisés ?“ :

Lorsque Murray quitta Québec en 1766, la question de la langue française était réglée pour toujours au Canada. A ce moment les Canadiens français étaient depuis sept années en possession de parler leur langue, même dans les affaires officielles. Cet usage incontesté constituait déjà, selon la coutume britannique, un droit, même à défaut de tout texte de loi.<sup>13</sup>

And he adds:

Chaque fois qu'une groupe anglais a voulu s'attaquer à ce droit acquis, l'attaque fut une défaite.<sup>14</sup>

Thus historically the French language has been firmly established in Canada, and may still today be counted an official language of the dominion, although Section #133 of the British North America Act tends rather to limit its officialdom to the federal parliament and the legislature of Québec,<sup>15</sup> and accordingly in other parts of Canada there are still those who would prefer to dismiss it altogether.

One such proposal came from the religious field. In a brief submitted to the 1950 Ontario Royal Commission on Education by the Inter-Church Committee on Protestant-Roman Catholic Relations, we find the recommendation: „That the attempt, which has been almost completely successful, to split the educational system of Ontario into two distinct divisions, — one English, one French —, shall not only be checked but that the dual system of education shall be entirely eradicated.“<sup>16</sup> Another brief puts its complaint in



more gruesome terms, referring to bilingual schools in Ontario as „a fungous growth on the school systems“.<sup>17</sup>

Somewhat more reasonable, though, is the so-called „moderate“ French-Canadian point of view, well epitomised in a brief submitted to the Commission by the Association canadienne-française d'Education d'Ontario:

We do not think that our English-speaking compatriots, who are reputedly imbued with the principles of British fair-play, will begrudge the measure of liberty that we enjoy of teaching our children their mother-tongue. We do not wish to force on anyone the teaching of French. Our only wish is that our children learn their own language in addition to the language of the majority. For English-speaking Canadians, the study of French is not only a cultural enrichment but also a means of fostering national unity. For the French-speaking Canadians, it is the exercise of a right which they will never forego.<sup>18</sup>

Let us consider then this concept of bilingual education, education being one of the greatest factors underlying the whole social and political life of a nation, and let us keep in mind what has been said earlier about individual bilingualism. For here we have a situation in which the meaning and implications of Dr. Christophersen's statements is strongly apparent: we begin to see more clearly that „bilingualism among individual citizens is quite a different thing from national bilingualism“, for this national bilingualism „does not mean that all the inhabitants speak both languages equally well“, but only that „most of the inhabitants have only one mother tongue, although they know something of the other language“.

Concerning this last point, the Royal Commission made a fairly thorough investigation of the so-called bilingual schools mentioned above, to find out just how much their pupils knew of the „other language“. Among French-Canadian children conversational English was introduced in Grade Two, with reading, writing, grammar, and composition following in successive grades. In general it was found that the increasing proficiency in English over the school years was highly favourable, although, as is stated in one report:

The success with which English is being taught varies considerably. In good schools in districts where both English and French are heard on the streets there is great success; in poorer schools, in districts where English is rarely heard outside the schools, there is little success.<sup>19</sup>





This statement in no way conflicts with Dr. Christophersen's observation that a child's language is influenced more by his schoolmates than by his parents, for the Commission also reports that:

In the majority of cases, even for children in higher grades, French is the language used on the playground; for only a small number of classrooms was it reported that English was generally used.<sup>20</sup>

Even in the school itself, it was reported:

The language used in giving school directions is more frequently French than English and in a number of classrooms, even in higher grades, only French is used.<sup>21</sup>

Thus it appears that the actual speaking of English was in some cases limited to classroom exercise, and no attempt was made to treat it as a language of daily conversation. Yet in the cases where English was heard outside the classroom, and therefore more likely to be used outside the classroom - on the streets, among school-friends, in general conversation -, „great success“ in English proficiency was reported. French was still the pupils' „mother tongue“, since French was also taught in the schools, as well as being spoken at home, but English came a fairly close second.

Here then is a situation where, as was brought out earlier, the emphasis is on one of two languages: in this one hundred per cent. efficiency may naturally be achieved. But the other, even though it stay only at the eighty per cent. level, is not very far behind, and may certainly be regarded as „adequate“ in terms of mutual understanding between the French- and English-speaking people<sup>22</sup> of the same community, of the same province, or even of the same nation. Such bilingualism among individuals Dr. Christophersen implies is entirely feasible. And Maheux declares that it is not l'hérédité but la volonté upon which such bilingualism depends.<sup>23</sup>

The Ontario Royal Commission recommended, among other things: that, in addition to English as a subject of study and language of instruction and communication, a local education authority be authorized . . . to make provision for French as a subject of study and language of instruction and communication in a public or separate elementary school or classroom under its jurisdiction. . . .<sup>24</sup>

Here is one step of a much greater concept. But can not this step now be expanded to include more than just one part of the educational system of one province, an even smaller part in terms of the education of the nation?



Could not an exchange of teachers and even pupils be arranged to help spread the greater concept of bilingualism throughout the nation? Could not the teaching of both languages be improved by having each language taught everywhere by a speaker of that language? Could not such a change come about even gradually, if not all at once?

But even if all this were accomplished, it would still be sadly incomplete in terms of achieving any real degree of bilingualism. All the French or English one learns in the classroom is of little use if it is confined there, and theory is of little use without practice. If you will remember, the Commission observed that English teaching in districts where little of the language was heard outside the schools met with relatively poor success. And poor success will attend any plan for bilingualism in which the out-of-school problem is left unsolved.

We already possess, however, even if we are not aware of the fact, the means to solve these problems, only as yet these means have not been developed along the needed lines and channels. Already there exists an institution known as Visites inter-provinciales in Ontario and Québec, whereby French- and English-speaking schoolchildren exchange visits to each others' homes, visits which, according to Maheux, "favorisent efficacement la pratique de la conversation en langue seconde"<sup>25</sup>. And he goes on to enumerate the other means at our disposal, among them the press, radio (no doubt including therein television), and private initiatives, saying that "tout est à mettre en branle pour former rapidement une vaste élite bilingue, capable de mieux diriger et de bien pacifier le pays".<sup>26</sup>

But keeping to more modest terms, if an English Canadian were given the opportunity of good teaching by a French-speaking teacher, French also used as a language of instruction, and the opportunity of reading interesting news in a local French newspaper, of listening to a good programme on a French radio or television station, of staying for a visit with a French-speaking family and actually speaking French in daily conversation, and if a French-Canadian were given similar opportunities in regard to the English language, - both really making use of these opportunities, - they would find very little difficulty in adequately understanding each other, in becoming reasonably bilingual.

For what is bilingualism, at least as far as Canada as a nation, and as a community of fellow human-beings, is concerned? Perhaps, - and strangely enough, some may say,





- the answer is best expressed by a French-Canadian describing what he believes he should expect from his English-speaking neighbours. In the words of Abbé Arthur Maheux:

Nous ne leur demandons pas de parler le français comme Bossuet ou Chateaubriand ou Poincaré. Mais nous voulons pouvoir causer avec eux dans les salons, dans les salles à manger, dans les hôtels, dans les trains, les navires et les avions. Nous voulons qu'ils lisent nos journaux, nos revues, nos livres, comme nous lisons les leurs. Nous voulons échanger avec eux des lettres qui soient écrites en français aussi bien qu'en anglais.<sup>17</sup>

In other words, the French-speaking Canadian wants only to communicate with his English-speaking compatriots on an equal language basis, a basis which provides not only a cultural enrichment but also a means of fostering national unity.<sup>18</sup> Thus bilingualism in Canada has

expressed a desire of mutual understanding between two communities - individuals, the French-speaking and the English-speaking, from a cultural point of view. It has not been one-sided, but rather a two-way process, aimed first in its literal meaning at the growth of the deeper understanding between the two peoples, but between people themselves, the understanding on which true union must be based.

Vancouver, B.C.  
20th November 1963.

John A. Woodsworth.



Footnotes

- 1 Hermas Bastien, *Le Bilinguisme au Canada*, Montréal, l'Académie Canadienne-Française, 1938, p. 11.
- 2 Webster's New World Dictionary, Toronto, Nelson, Foster, & Scott Ltd., 1951, p. 146.
- 3 Dr. Paul Christophersen, *Bilingualism*, London, Methuen & Co. Ltd., 1948, p. 2.
- 4 Ibid., p. 8.
- 5 Ibid., p. 7.
- 6 Ibid., p. 5.
- 7 Ibid., p. 2.
- 8 Ibid., p. 10.
- 9 Ibid., p. 10.
- 10 Ibid., p. 3.
- 11 Ibid., p. 7.
- 12 Slovarj russkogo jazika v četirex tomax, Moskva, Gosudarstvennoe izdateljstvo inostrannix i nacionalnix slovarej, 1957, Vol. I, p. 504.
- 13 Abbé Arthur Maheux, *Pourquoi sommes-nous divisés?*, Radio-Canada (CBC), 1943, p. 31.
- 14 Loc. cit.
- 15 Reference: Report of the Royal Commission on Education in Ontario 1950, Toronto, Baptist Johnston, 1950, p. 428.
- 16 Ibid., p. 436.
- 17 Ibid., p. 436.
- 18 Ibid., p. 430.
- 19 Ibid., p. 434.
- 20 Ibid., p. 433.
- 21 Ibid., p. 433.
- 22 I use these terms to designate those persons whose mother tongue is respectively French or English.
- 23 Maheux, op. cit., p. 34





- 24 Report of the Royal Commission, p. 439.
- 25 Maheux, loc. cit.
- 26 Maheux, op. cit., p. 36.
- 27 Maheux, op. cit., pp. 34-5.

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TITLE: "On Bilingualism as Applied to Canada, a Report to the Royal  
Commission on Bilingualism and Biculturalism"

AUTHOR: John Alan Woodsworth

Brief of 10 (20) pages; No formal recommendation(s)

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REMARKS OF ANALYST:

This brief does not appear to have a central theme and is rather loose in style; however, the majority of the brief is given over to education, particularly the teaching of French.

The brief "recommends" an improvement in this field through teacher exchanges followed by personal visits such as those of 'Visites interprovinciales' and other methods designed to allow English-speaking Canadians the opportunity to hear French spoken and to speak it.

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ATT.: RESEARCH

The Report of the 1950 Ontario Royal Commission on Education should be studied for its recommendations on the teaching of French in that Province.

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TABLE OF CONTENTS: (Of the Analyst)

PAGES

RECOMMENDATIONS:

BRIEF:

"Author's Note"	Preface
Bilingualism as applied to individuals	1 - 3
Bilingualism on the national scale	3 - 7
Definition	3 - 4
Education	4 - 7
Conclusion	7 - 8





SUMMARY:

Preface

"Author's Note"

French and English are ingrained in our everyday life and cannot be uprooted. This brief is based therefore on these two languages only; however it is fully recognized that many others must not be forgotten in formulating any definite views on bilingualism in Canada.

Bilingualism as applied to individuals

Pages 1 - 3

Bilingualism may be applied to countries or to individuals. Belgium and Finland are bilingual countries, but most citizens are unilingual. The same is true in Canada.

It is almost impossible for a person to achieve 100 per cent efficiency in both languages; if both are kept equal 95 per cent in both may be achieved, but if 100 per cent is achieved in either, the other will drop to 85 or even 70 per cent. ("Bilingualism", Christophersen, cf Bibliography). The criterion for 100 per cent is rather high.

True bilingualism must have its roots in the stage of early youth.

There are two disadvantages: greater mental effort required to handle both languages and reduced efficiency in both languages.

School life has more influence upon a child's speech habits than the home atmosphere.

Bilingualism on the national scale

Pages 3 - 7

Definition

Pages 3 - 4

A Russian dictionary defines bilingualism as "the joint existence of two languages with equal right within a country".



Historically the French language has been firmly established in Canada; it was a "droit acquis" when Murray left Quebec in 1766 even through Section 133 of the B.N.A. Act tends to limit it and there are still those who would prefer to dismiss it altogether. The Inter-Church Committee on Protestant-Roman Catholic relations has recommended the abolition of the split education system of Ontario.

Education:

Pages 4 - 7

- Extracts of other briefs to the Ontario Royal Commission on Education are given. ✓

National bilingualism does not mean that everyone is bilingual but that all inhabitants have one mother tongue with some knowledge of the other.

- Extracts from the Ontario Commission's report on the varying success of teaching conversational English to French-speaking children. ✓

Achieving 100 per cent in one's own language and eighty in the other is certainly adequate in terms of mutual understanding between the French and the English-speaking members of a community. ✓

The Ontario Royal Commission recommended that "a local education authority be authorized to make provision for French as a subject of study and a language of instruction". ✓

Can this now not be done in terms of education of the nation?

- Per rhetorical questions: Exchange of teachers and teaching of a language by someone who speaks it.

More teaching of the other language in an area where it is not spoken is not sufficient. However, we already possess the means to solve these problems by such institutions as "Visites interprovinciales" in Ontario and Quebec. Also, we have the press, radio, television etc. ✓





If the English Canadians were given the opportunity of good teaching of French, French as a language of instruction, and the opportunity of reading news in a French newspaper, of listening to a French radio or television station, of visiting with a French family and speaking French in daily conversation, and vice versa, and if these opportunities were used there would be little difficulty in understanding each other.

### Conclusion

Pages 7 - 8

Bilingualism for Canada has best been described for Canada by Abbé Arthur Maheux:

"Nous ne leur demandons pas de parler le français, mais nous voulons pouvoir causer avec eux dans les salons, les trains, les navires et les avions. Nous voulons qu'ils lisent nos journaux comme nous lisons les leurs.."

The French-Canadian wants only to communicate with his English-speaking compatriots on an equal language basis; bilingualism in Canada may be said to be an expression of mutual understanding.



CONFIDENTIAL

BACKGROUND PAPERS

Brief #: 790-908

Mr. John A. Woodsworth

VANCOUVER

B. QUESTIONING OF WITNESS(ES)

1. PROGRAMME & LIAISON SECTION: Comment

Rather a vague, though well-intentioned brief urging a fuller bilingualism. He might be asked to elaborate on his ideas of bilingualism and to be more specific in his recommendations.

22-4-65





## TITLE:

AUTHOR: THE EDITORIAL STAFF OF THE UKRAINIAN MONTHLY "WOMAN'S WORLD"  
THE OFFICIAL JOURNAL OF THE UKRAINIAN WOMEN'S ORGANIZATION  
OF CANADA

WINNIPEG, MANITOBA

Brief of 4 pages; 3 recommendations.

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REMARKS OF ANALYST:

Due to its brevity, this brief has not been summarized.

The authors believe that Canada is multi-cultural and multi-lingual in character. "Canadians of all origins have been and are contributing towards the development of a distinctive national culture in Canada on the basis of unity rather than uniformity".

They recommend that official recognition be given to Ukrainian and the languages of other ethnic groups, in educational institutions, the mass media and the Canada Council.

---

ATT.: RESEARCH

Circulation of "Woman's World", weekly in the Ukrainian and English languages. - 3,000 subscribers.

---

TABLE OF CONTENTS:PAGES

RECOMMENDATIONS:	paragraph 9.	3-4
BRIEF:	I - Information About the Organization and Publication	1
	II - Culture	2
	III - Language	3
	IV - Women's Views	3

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THE AUTHOR:

"The Ukrainian Women's Organization of Canada affiliated with the Ukrainian National Federation of Canada, Inc., was established 34 years ago as a non-partisan and non-sectarian Organization based on Christian principles and ethics". Its aim is to promote the welfare and culture of Ukrainian Canadians, including the publication of periodicals and books.



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See Catalogue - 91

also p 514

## ROYAL COMMISSION ON BILINGUALISM AND BICULTURALISM

Brief Submitted By

THE EDITORIAL STAFF OF THE UKRAINIAN MONTHLY "WOMAN'S WORLD"

THE OFFICIAL JOURNAL OF THE UKRAINIAN WOMEN'S ORGANIZATION

OF CANADA





# BRIEF ON BICULTURALISM AND BILINGUALISM IN CANADA

BY

THE EDITORIAL STAFF OF THE UKRAINIAN MONTHLY "WOMAN'S WORLD"

THE OFFICIAL JOURNAL OF THE UKRAINIAN WOMEN'S ORGANIZATION

OF CANADA

## I Information About the Organization and Publication

1. The Ukrainian Women's Organization of Canada affiliated with the Ukrainian National Federation of Canada, Inc., was established 34 years ago as a non-partisan and non-sectarian Organization based on Christian principles and ethics with aims:

1. To foster and promote Ukrainian culture and traditions among Canadians of Ukrainian origin, as their contribution to the cultural development of Canada.
2. To keep its members through its Branches across Canada abreast with the developments in Canadian culture and the Canadian way of life.
3. To aid humanitarian and Welfare Organizations, such as the Red Cross, Community Chest and Relief Fund.
4. To maintain relations and co-operate with the Canadian and International Women's Organizations.
5. To educate youth of Ukrainian origin to be worthy, positive and conscientious Canadian citizens having knowledge of and pride in their Ukrainian background and culture.

2. The aims of the Ukrainian Women's Organization of Canada also include publication of periodicals and books. In pursuing these last aims, the Ukrainian Women's Organization of Canada at first published a woman's page in the Ukrainian weekly newspaper, New Pathway. Since 1950, the organization has published its own monthly magazine "Woman's World". The publication consisting of 24 to 40 pages in both the Ukrainian and the English languages has about 3,000 subscribers throughout Canada, U.S.A., Britain, etc.

3. Because of our aims and objectives, the matter of Bilingualism and Biculturalism is of utmost importance to us and we feel obliged to make our views known.



## II Culture

4. A dictionary defines culture as "The characteristic attainments of a people or social order" or more simply "the best of all the items of the general life of the people representing its whole we call culture". If we take into account the customs and traditions of the various ethnic groups and not only those of the French and the British (English, Scotch, Irish and Welsh) Canada, therefore, although a relatively young nation, has a very distinctive and rich culture. Sir Wilfred Laurier, the great French-Canadian statesman, recognized the multi-cultural character of our country when he compared it to a beautiful edifice which he saw in London. He referred to the elements that went into the building of the cathedral as being marble, granite and oak - all different - yet blending in harmony to produce a thing of majestic beauty. The former Prime Minister, The Rt. Hon. John G. Diefenbaker, expressed similar views when he stated, "I liken Canada to a garden...into which have been transplanted the hardiest and brightest flowers from many lands each retaining in its new environment the best of the qualities for which it was loved and prized in its native land."

5. Therefore, biculturalism is an inaccurate concept for Canadian culture. In a multi-cultural Canada there is but one human culture, the same for our citizens of British, French, German, and Ukrainian origin. Canadians of all origins have been and are contributing towards the development of a distinctive national culture in Canada on the basis of unity rather than uniformity. Each national group has been adding something special and distinctive, untransferable in its complex yet enriching the general culture and available for the enjoyment of all. Those who study the growth and history of any distinctive national culture agree that it is the sum total of many different cultural addends and their influence on one another. Such a process is taking place in Canada.





? - /onder?

### III Language

6. As with biculturalism the concept of bilingualism is also erroneous. Since Canada was developed by peoples from many lands this in effect makes it multi-lingual.

7. Language is a vehicle of culture. In Canada, because of practical and historical reasons, English has been the official language for all provinces except Quebec which has a compact French population. Here French has the same status as English in the remainder of Canada. Just as the French language is indispensable to the French of Quebec so for every ethnic group in Canada their mother tongue is indispensable for their cultural integrity, human dignity and equality.

### IV Women's Views

8. We as mothers realize that for the proper development of a child, the communication between mother and child should be in the mother tongue, in this case, Ukrainian. To prevent discrimination and inferiority complex which is harmful to children, the various mother languages should be legally protected and given full rights in the curriculum of the public school system and the universities.

### V Recommendations

9. As Canadians with equal rights, privileges and obligations we recommend:

1. Since French in Quebec and English in the rest of Canada are languages of government institutions and general administration, as well as languages of instruction in the educational system of Canada, we recommend that the Ukrainian language (as well as the languages of the other ethnic groups) should be included in the curriculum of all grades of the public schools in the localities where there is a high enough percentage of Canadians of Ukrainian descent to make classes feasible.
2. That all languages taught in our schools be considered equal and that there be no restriction or categorization of languages in our universities. We desire that the Ukrainian



language be recognized on par with other languages such as Italian, German, Russian, etc., at the university level and as a fully accredited subject in high school.

- 7
3. That governmental and semi-governmental aids and institutions which are supported by public funds, i.e., C.B.C., Canada Council, etc. give recognition to the cultural needs of all citizens, including those of Ukrainian origin, in programming and distribution of funds. This would give moral support to the various ethnic groups and acquaint all Canadians with the various cultures and traditions which are being blended into an emerging, distinctive, Canadian culture in conformity with the true democratic spirit.

Submitted on behalf of the Editorial Staff of the Ukrainian Monthly "Woman's World", the official journal of the Ukrainian Women's Organization of Canada this 26th day of June, 1964.

Woman's World  
Box 791  
Winnipeg 1, Manitoba









BACKGROUND PAPERS

Brief #: 760-611

THE EDITORIAL STAFF  
of the UKRAINIAN  
MONTHLY "WOMAN'S  
WORLD"

WINNIPEG

A. INFORMATION ON ORGANIZATION

MEMBERSHIP

1. 3,000 subscribers.
2. The official publication of the Ukrainian Women's Organization of Canada, affiliated with the Ukrainian National Federation of Canada, Inc.
3. Established in 1931.
4. "Non-partisan and non-sectarian Organization based on Christian principles and Ethics"
5. 24-40 pages in both English and Ukrainian.

OBJECTIVES

1. "To promote the welfare and culture of Ukrainian Canadian including the publication of periodicals and books."
2. To keep its members across Canada in touch with developments in Canada.
3. To aid humanitarian and welfare organizations.
4. Educate Ukrainian youth in their culture and in Canadian citizenship.

How Brief Prepared

1. Mrs. Stephania Bubnuik supervised its preparation.

B. QUESTIONING OF WITNESS(ES)

PROGRAMME AND LIAISON SECTION

pp 2-3  
para. 7  
particularly

1. Although the imagery of Laurier and Diefenbaker is colourful, yet paragraph 7, 2nd sentence, is the basic fact. Immigrants do choose either the French-speaking or the English-speaking milieu. Do they deny this?





Brief #: 760-611

2. What conditions would they consider ideal in order that each and every ethnic group would retain and continue to develop its cultural contribution to Canada?

p. 3  
section 9(1)

3. What percentage would they consider feasible?

p. 4

4. In this 'blend' would they care to describe what they see as specific characteristics of the "emerging Canadian culture"?

July 21, 1965



BACKGROUND PAPERS

CA 171

Brief #: 760-611

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p. 3  
section 9(1)

3. What percentage would they consider feasible?

p. 4

4. In this 'blend' would they care to describe what they see as specific characteristics of the "emerging Canadian culture"?

28/4/65



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## Bilingualism in Canada.

1. The first thing we need to consider in this idea of introducing the use of two languages in Canada is whether it is wise to do so - or not.

2. What is the purpose of using two languages?

3. Certainly, it is better to have only one language in use in a country than to be troubled with the burden of learning and getting used to two languages.

4. One language only, makes for economy in-

1. Education time and costs.

8. Single acted pictures.

2. Library shelves.

9. Single TV. programmes.

3. Quantity of books on the shelves.

10. Single advertising.

4. Printing and binding costs.

5. Translation work.

6. Business, Commerce, Correspondence.

7. Housework work.

5. It will also favour a better understanding among the people.

6. Most of the North American continent population speaks English - America and Canada - except one small section in Canada - Quebec, how much more pleasant it is for tourists and businessmen to find everybody speaking their own language when they travel for thousands of miles through strange country. Just imagine if every state spoke a different language! What real purpose is accomplished by speaking two languages in the northern part of North America.

7. If it is undesirable for French Canadians to learn the language of the North American continent, how can they expect others to learn their language just in order to accommodate them. If they legislated the French language onto all the people of Canada, they would still have to learn and speak English, because a reciprocal arrangement only could hope to succeed. In this case all Canadians would be speaking two languages to no purpose except the pleasing of a small group in Quebec province.

8. Let us stretch our imagination and suppose that the French language was established by legislation throughout Canada, what would all the other ethnic groups think -





or do, who have dropped their own language in favour of the common ubiquitous language.

7 The French Canadian people's own Queen Elizabeth of Canada has French blood from Duke William of Normandy, the conqueror of England, and it will a family rule for them to learn to speak French because of that connection with the people of north-west France. Their claim to the French throne was held tentatively for hundreds of years and was only given up during George III's reign, when the Fleur-de-lis was removed from the bottom right quarter of the shield on the Royal Standard. In place of the three Fleur-de-lis, a repeat of the three lions passed down in the top left quarter was added, which were derived from the Duke of Normandy's standard showing what appears to be a leopard: later changed to three lions.

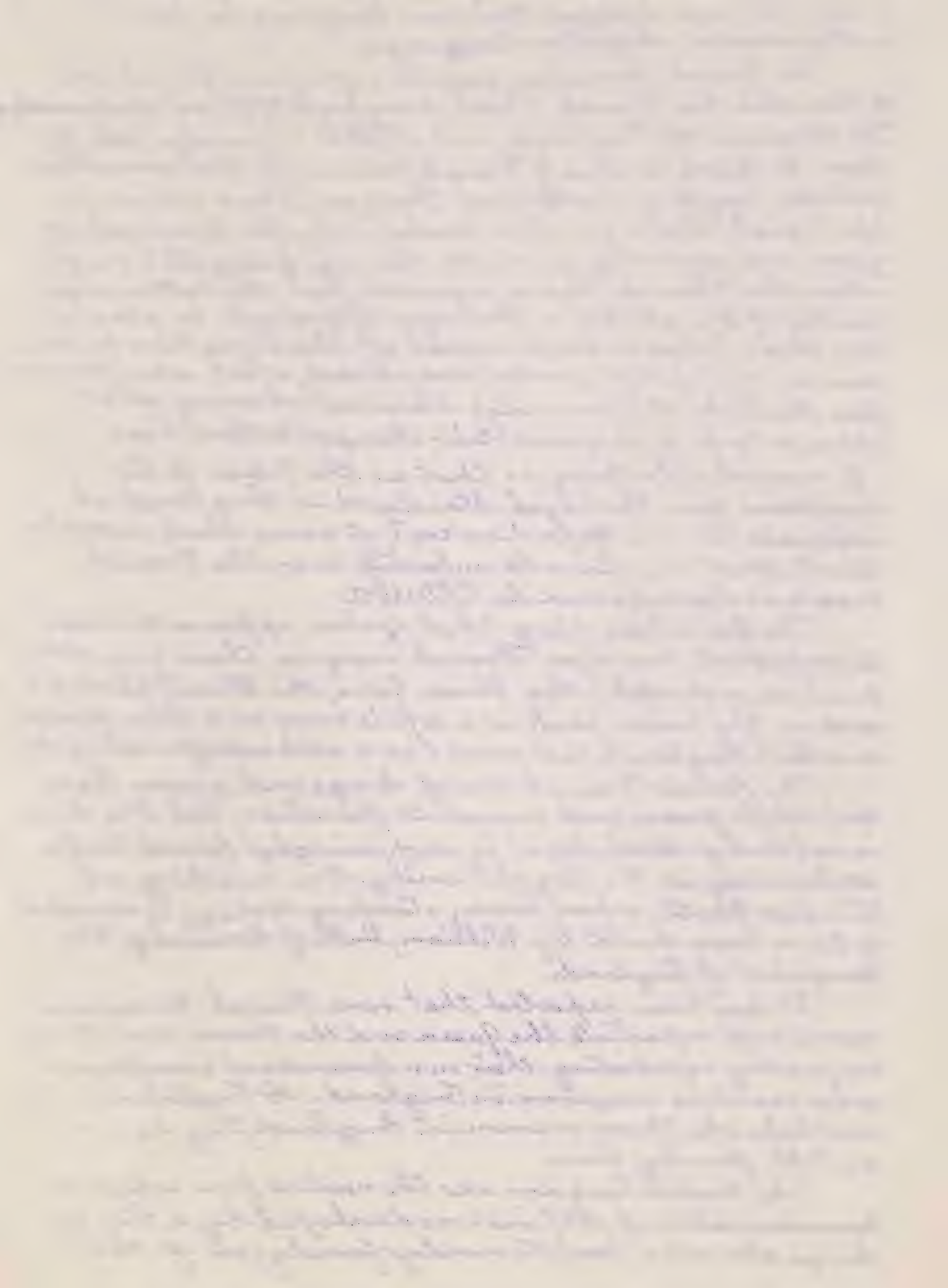
10 A remarkable thing is that as the Fleur-de-lis disappears from the Royal Standard in England it reappears in the Canadian coat of arms which seems to denote that the claim to rulership over the French people is transferred to Ottawa.

11 The Canadian flag that Quebec appears to want to repudiate has more French insignia than any other province or people; the three lions, the three Fleur-de-lis and in the Union Jack is a white cross on a blue field on which England's red cross lies: a white cross often seen in fact.

12 The former French line of kings and queens have lost their power and ceased to function, but the line is not truly dead, for it is surprisingly found to be continuing in the Royal Family line residing at Windsor Castle whose tower, standing today, is credited to have been built by William, Duke of Normandy, the conqueror of England.

13 It has been reported that some French Canadians resent and repudiate the Queen and the throne, but they are really repudiating their own descendant countrymen who reside as conquerors in England. No Englishman can ever take the throne or crown in England; they have no suitable family line.

14 The United Kingdom was the nucleus from which the Commonwealth of Nations was developed by a line of kings stemming from a Normandy family; one of the





north west provinces of France, from whose lands a number of French people sailed as emigrants to Canada.

15 It was the Normans who attended the meeting at Runnymede, England and saw that King John signed the Magna Charta (French words) in the year 1215 A.D.

In the long run this gave Canada a good government; let us keep it.

16 The Province of Quebec has been slow, in the past, to achieve a certain freedom of thought that has been a blessing to the rest of Canada, but they are now awakening to that freedom that Ottawa grants them; let us hope they will be judicious in their demands and not think that freedom means unrestrained license.

17 French-Canadians should be glad that they are living under a government that their own royal ancestors helped greatly to found, then their hardworking representative King Henry II of England, King of Normandy, Brittany, Poitou, Maine, Anjou and Aquitaine and potential Emperor of the planned British-French Empire; not forgetting the Norman Barons insistence on the signing of the Magna Charta which the Ottawa government supports.

18 They should be happy to rally around the modern representatives of their own ancient King of North west France, and the form of government which <sup>he</sup> initiated. It was his family line that put the Fleur de Lis on the British Royal Standard which is now transferred to the coat of arms of Canada and to the shield in the fly of the Flag of Canada.

19 The people of Quebec Province seem to want another flag but if they get it, it is possible that they will lose their insignia that is on the present flag and thus lose their identity as it is proclaimed to the world now.

20 The Royal Commission on Bilingualism and Biculturalism have prepared a document in five parts and on the page giving the terms of reference is this extract from the Order in Council.

1968-1106 July 19/68:—

--- to enquire into and report upon the existing state of bilingualism and biculturalism in Canada and to recommend what steps should be taken to develop the confederation on the basis of an equal partnership between





the ~~two founding~~ two ~~founders~~ founders - - - "equal partnership". Two founding men", two innocent statements made according to general public knowledge, but which could bear some further study.

21 The first "equal partnership" can be looked on as the feudal idea, which the Frenchman brought repudiated and instead initiated the progression of events, in England, that created the higher form of government we have today, in the British Parliament and also in the Canadian Parliament.

22 Equal partnership establishes a battle line at the seat of government. Stable government cannot function under two heads; there must be only one head in order to carry on an accident, flexible, progressive and wise government. There is no wisdom displayed by the whole two factions, each jealously guarding its own interests: government is set up for the sake and wise government of all the people of the country.

23 It has been said that only about 5% of the population have sufficient knowledge and wisdom and proper character to rule, but while the government of a country is ruled by men without the aid of a higher intelligence, the system based on the rule of the majority is the best. The two equal partnership idea, Quebec and all the rest of Canada (which is unequal representation) gives prevalence and ascendancy to the minority. Think it over, in the Canadian case.

24 General Charles De Gaulle of France knew the faults of a twin equal partnership administration and the headless government of France, for in 1958, after the French Parliament had consistently broken down (25 attempts) and failed to form a stable government, the General was called upon to take the reins, but to everyone's surprise he refused.

25 Why did he refuse? Because for a long time he had been watching the struggles of a government based on wrong principles, a form of government that frequently requires a Saviour of France, and he knew it was time for another Saviour with ideas of a single-headed government. He gave France stable government when he accepted, stipulating benign dictatorship for six months.

26 Canada has stable government with one head, the same principle that the Frenchman, Charles De Gaulle, understood, why let the Quebec people with their equal partnership,





principles of government that are proven to be faulty, and principles that will eventually produce unstable government at Ottawa; let us remember that chaotic conditions in a government can put the enemy of the crown and throne into authoritative positions where you'll find the abrogating of the B.O.A. act.

17. The second statement mentioned earlier (two founding races) is based on the ready assumption that a different language indicates a different race, but this is not so; both French and English and Scots, are all the same ethnic group.

Further, they are of the same families as a section living in England called Englishmen, originating from French-Romans and Britons, and can further be defined as Judahites and Manasseites of the ancient nation Israel. (Not of the Jewish nation who were separated and integrated with other peoples very early in history) and all are of the seed of Abraham.

18. On place of the word "races", the word "nations" could be inserted which would then cause the statement to read - "the two founding nations" which would be more correct.

19. If the idea that this conveys was intended, then, the purpose is defeated, for France would be the other nation, because there is quite some reciprocal communications between Quebec and France and thereby mutual interests are maintained in much the same way that English people in Canada maintain communications with people in England; thus, in time, France could have a hand in the governing of Canada through the demands made on the Ottawa Government by the Quebec people. But perhaps this idea could be disqualified by the fact of the Treaty of Paris signed in 1763 which excludes all jurisdiction emanating from France; besides, the Quebec people are Canadian first, not Frenchmen.

20. Being Canadians first assures them a great future along with the Commonwealth of Nations, for they are of the seed of Abraham and will acquire the blessings of that Company of Nations.

21. They are the same people that are found in Holland and Scandinavia, also, and are not foreign to any of them, though they all speak different languages. In some respects it is to be regretted that they embraced that branch of the whole Universal Congregation that chose to be static rather than progressive.





42 The French Canadian's destiny in the future is the same as for the British people and the Commonwealth, something that is not to be disdained, especially if they do not follow in the footsteps of Ireland.

43 All over the earth men are jumping up to recognition imbued with the spirit of dictatorship and power and it is easy to see that they are backed by a power greater than their own selves! it is not impossible that this same spirit is attacking the Province of Quebec when they accompany their demands with bombings and murders. A people who are willing to create such a situation in the country are not fitting themselves to be good rulers, for what will they do when they obtain 50% power.

44 When everything is taken into consideration it is easy to discern that there is a subtle force working in Quebec Province that is seeking influential powers in the Ottawa government, and when the explosive things that are going on all over the earth are understood, one is led to surmise that there is someone desiring a northern Cuba.

45 Today, Canada has the finest form of government in the world, but it is suggested we copy forms of government that have been forced on other unfortunate nations because of circumstances, such as Switzerland that lies in the midst of several countries speaking several languages and because of that fact speak three languages and have a three-headed government, but it still is not a good form of government. It is not wise to bring the country to a state of chaos and then make a form of government that is likely to suit the circumstances. Europe is not famous for steady good government and does not present a state of affairs worthy of copying.

46 Regardless of statements made in some quarters it can be understood that there is pressure being put on Ottawa to come under the influence of Moscow. At the same time it should be remembered that the head of the Commonwealth, who is also the Queen of Canada, possesses at her fingertips the experience and wisdom of 800 years of progressive single government, influenced by God; should we disdain to allow influence from that quarter? Russia's government is 47 years old with no experience of a successful rule. France's present government is 150 years old, a renewal after a terrible revolution.





American government is about 188 years old. The British government is a benign government, but attended by that same satanic influence that plagues all other governments today, and which has plagued governments since Cain.

37 Quebec is one province out of ten and should not be able to claim special treatment that gives them ascendancy over the other provinces. It is the brains and brawn of all the Canadian people that has thought and worked and made the country prosperous. Should we hand over all their abilities out of Canada to the eruptive influences that are arising among the people of Quebec.

38 If Quebec succeeds in gaining such an unreasonable demand as equal partnership with the rest of Canada, as if she were separate, then there would be no bounds to the activities of reactionary elements, especially those with Communist aspirations. At this point we should also remember that the Queen and the people of Quebec, generally, are dedicated to the support of two separate and opposing Factions, even though the Quebec people have always shown understanding and tolerance in the past. However, they live under the protection of the Queen of Canada and should a French-Canadian member of the government of Canada serve the interests of any other foreign power, especially a power that is foreign by ethnic division, foreign by language, <sup>roots</sup> and foreign by principles of government, he would be acting treasonably.

39 Stable government can only be maintained by recognizing a single ruling head.

40 In the case of two heads, one must have the ascendancy over the other — which one should it be — gambling is not our reasoning. There can be no smooth running legislation with two factions jealously guarding its separate entity.

41 It has taken about 900 years to work out the form of government we have in Canada today; it is based on experience over a long period; it is God-influenced; it is valuable; let us keep it and stand firm for the Queen's government, for there are great possibilities for all people in it.

42 Canada is a Commonwealth (not the word) country, not a French colony.





## Biculturalism in Canada.

43 The word "culture" is defined in Webster's Unabridged Dictionary as:- "The state of being cultivated; result of cultivation; physical improvement; enlightenment and discipline acquired by mental and moral training; civilization; refinement in manners and taste."

44 A more modern version of Webster's Dictionary defines the word further as:- All the knowledge, crafts, art, literature, beliefs and customs of a people - - - -

45 So, this word embraces a number of subjects not readily realized in the course of conversation and the prefix "bi" increases them.

46 Therefore the big question is:- "What is the French-Canadian thinking when he says, "bicultural"? Is he thinking just of art, language, literature, history, music or also of customs, manners or etiquette, cuisine, theatre, apparel, society, architecture, court procedure, parliament procedure, beliefs or religion?

47 All these things, and perhaps others, could be designated as culture. It does not matter what one influential man thinks it means, it is what all the people think it means.

48 Parliament procedure, court procedure, beliefs and religion raises a great difficulty. For instance, how can the French idea of governing be made to work alongside the present procedure in Parliament? They cannot be integrated nor should the French displace the present system for the latter is superior. As for "equal partnership" it is but an unstable substitute.

49 Entangled with culture is belief and religion, and the French-Canadian is ever mindful of it, having it enmeshed in his life to quite some extent and it is opposed to the Protestant thought established in the Ottawa Parliament.

50 The French-Canadian people, generally speaking, look to Rome for their leadership and the Queen of Canada is oath-bound at her coronation to maintain the Protestant Faith. These two facts show that the two sides of an equal partnership will eventually resolve into a clandestine religious rivalry.





which would give Quebec Province the ascendancy over all Canada, because the Ottawa Government side of an equal partnership representing the nine provinces would be intermingled with members of Parliament who were of the Rome persuasion of faith.

51 A question whose answer should be made public is:— In what way or form does the promoter of the bill for Biculturalism intend to frame it? How would it be worded? Many, notwithstanding, of things could be introduced in a bill entered under the word "Biculturalism", such as "equal partnership". See Document 1, *Transcript of the Proceedings of the Royal Commission on Bilingualism and Biculturalism*.

52 Definite understandable terms only should be accepted, only and made public; and no debate under the term "biculturalism" should be tolerated; all the component designations intended to come under that term should be separated and characterized.

53 The document issued by the Royal Commission on Bilingualism and Biculturalism indicates that only recommendations as to what steps should be taken to definitely support bilingualism and biculturalism and equal partnership, but according to the laws of staid, positively sane administration they, in themselves, cannot be recommended, for they are revolutionary and any inquiry should be concerned about the wisdom of their introduction.

54 To what purpose is victory won in 1759 A.D. when, after developing the whole country to a high degree of civilization and living standard by good government, it should be handed back to the descendants of the very people who failed to make it prosperous and lived under oppression of their own people. Read, "A Century of Conflict", and "The Rise and Fall of New France" by Wrong, vol. II.

55 A people that are trained to look to one specific organization for all their intimate decisions makes for irresponsible government: there are no shoulders to bear responsibility and no diversity of thought.

56 A responsible, duty-bound, staid individual, looking to one head that grants self-rule by policy, is of far greater value to the well-being of the people than any other type; he does not deal with innovations too readily.

Compiled by

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TITLE: Brief on bilingualism and biculturalism

AUTHOR: F. Wilson, Edmonton, Alberta.

Brief of 9 pages; No recommendation(s)

REMARKS OF ANALYST:

This brief takes an extremist attitude towards bilingualism and biculturalism, strongly advocating the use of one language and proclaiming the total impracticability of biculturalism. Surprise is expressed at Quebec's attitude and reasons are put forward why French Canadians should feel allegiance to the Queen and the Red Ensign. The Separatist violence in Quebec province is criticized and taken as one more indication of the danger lying in a French or an "equal partnership" government.

The very introduction of "revolutionary" recommendations for the support of bilingualism and biculturalism is strongly questioned.

ATT: RESEARCH

- The Canadian flag - p.2-3

TABLE OF CONTENTS:

BRIEF: (the titles are of the analyst, except when " ")	PAGES
"BILINGUALISM IN CANADA"	
- UNWISDOM OF BILINGUALISM	1
- FRENCH CANADIANS SHOULD FEEL ALLEGIANCE TO THE QUEEN	2
- FRENCH CANADIANS SHOULD FEEL ALLEGIANCE TO THE RED ENSIGN	2
- THE UNWISDOM OF EQUAL PARTNERSHIP	4-7
- 'TWO FOUNDING RACES' IS A FALLACY	5-6
"BICULTURALISM IN CANADA"	8-9
- RECOMMENDATIONS	9
- CONCLUSION	9



## SUMMARY

### BILINGUALISM IN CANADA

#### UNWISDOM OF BILINGUALISM: (1)

- The use of one language only:

1) favours better understanding among the people;

2) makes for economy in: "Education time and costs - Library shelves - Quantity of books on the shelves - Printing and binding costs - Translation work - Business, Conferences, Correspondence - Courthouse work - Single Acted pictures - Single TV performances - Single advertising." (p.1)

- Since only a reciprocal arrangement could hope to succeed, if French was established by legislation "all Canadians would be speaking two languages to no purpose, except the pleasing of a small group in Quebec province." (p.1)

- "And what would all the other ethnic groups think or do, who have dropped their own language in favour of the common ubiquitous language." (p.1)

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#### THE FRENCH CANADIANS SHOULD FEEL ALLEGIANCE TO THE QUEEN: (p.2)

- "The French Canadian people's own Queen Elizabeth of Canada has French blood from Duke William of Normandy, the Conqueror of England." (p.2)

- French Canadians should rally around the modern representatives of a government founded by their own royal ancestors.

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#### THE FRENCH CANADIANS SHOULD FEEL ALLEGIANCE TO THE RED ENSIGN: (p.2)

- "The Canadian flag (...) has more French insignia than any other province or people; the three lions, the three Fleur de Lis, and in the Union Jack a white cross on a blue field (...): a white cross often seen in Quebec." (p.2)

- The French Canadians should be grateful for the benefits they derived from British institutions.





TWO FOUNDING RACES" IS A FALLACY: (p.5-6)

- "French, and English, and Scots, are all the same ethnic group." (p.5)
- There are, rather, two nations. Yet Quebec people are Canadians first, not Frenchmen.

THE UNWISDOM OF EQUAL PARTNERSHIP: (p. 4-7)

- "Stable government can only be maintained by recognizing a single ruling head." (p.7)
- The best system of government is that based on majority rule. But the equal partnership of Quebec and the rest of Canada gives ascendancy to the minority.
- It also provides opportunities for "the ambitions of reactionary elements, especially those with Communistic aspirations." (p.7)
- Censure of French Canadian violence in Quebec. "A people who are willing to create such a situation in the country are not fitting themselves to be good rulers." (p.6)

BICULTURALISM IN CANADA (p.8-9)

- Biculturalism is impracticable and "equal partnership (...) is but an unstable substitute." (p.8)
- The present parliamentary and court procedure is superior to the French system and could not work alongside it.
- Roman Catholicism has deeply permeated French Canadian culture and thought, and is opposed to English Canadian Protestantism. Therefore "equal partnership will eventually resolve into a clandestine religious rivalry, which would give Quebec Province the ascendancy over all Canada, because the Ottawa Government side of an equal partnership representing the nine provinces would be intermingled with members of Parliament who were of the Rome persuasion of faith." (p.8-9)



RECOMMENDATIONS: (p.9)

- The bill for biculturalism should be couched in clear, definite terms, and made public.
  - The Royal Commission's recommendations as to what steps should be taken to support bilingualism and biculturalism and equal partnership "are revolutionary and any inquiry should be concerned about the wisdom of their introduction" (p.9)
- =====

CONCLUSION: (p.9)

- Canada should not be "handed back to the descendants of the very people who failed to make it prosperous and lived under oppression of their own people." (p.9)





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BRIEF TO ROYAL COMMISSION ON BILINGUALISM AND BICULTURALISM

T. J. T. Williams  
1067 Royal York Road  
Toronto 18, Ontario  
November 13, 1963.

1. First, we should discover as far as possible, by your own commission, or by a special committee of your own, to what extent this feeling of separatism is a matter of vanity; second, to what extent it is a feeling of real exploitation and inferiority by the people of Quebec. Then we should make public these findings. The next step is to discover how much of this exploitation, lack of sufficient education, poverty and bad local government is due solely to the people of Quebec themselves. We should point out that, we - the rest of Canada, can not accept the responsibility for any of this self imposed short coming. We should at the same time state emphatically that, for the Federal civil service in all places where the two languages are a common factor for at least one third of the population, that both languages shall be used fluently. This should have been done long ago, and it comes as a shock to me and a matter of lack of courtesy that it was not done.

2. In the touchy field of education, we should suggest that it would be advisable to offer some incentive for all those schools that meet with a standard of quality, and who use the schools for education alone, should receive at least for some time, a bonus from the Federal government.

3. I make bold to say this because I believe that the children are far more important than the religion they happened to born with, and becuasue I know that the future of this country is in their hands. This therefore, is a matter



that no honest official can avoid.

4. We have now hear the two extreme views; one from the head of the Baptiste Society in the way of a threat not to apper; and the toher from W C Bennte Premier of B C who, says no chnage in the confederation bill, and that it is of no advantage or value if a person speaks one, two or even three languages. He should be publicly reminded that only the dead never change, and that life is a matter of continual change. Likewise, the leader of the Society should be reminded that if he does not appear to plead his own case, he can not expect any results, and that you the Commission will pay no attention to his threats.

5. The time is Remembrance Day, and here we have the two extremes. Two persons who would it seems rather spit on our monmuments to our dead, than place a wreath on them.

6. Surely, the time has come to take note of what the U S has done, and how it was done. We dont have to go backward to the U S civil war, with all its blood and sacrifice, to learn a simple lesson.

7. We can not now throw away all our past history by breaking up into small units. Any who think this could or should be done, should be reminded that not only will they lose their heritage and identity, for it will not be long before some otherpower will enter and take over, whether they like it or not.

8. How can we even think of separatism, and discard all we have so far done, our war dead, these did not die just for Quebec, or just for some other Province, they died for Canada, and all our great men who have gone by during the years, are these too to be cast out and forgotton?





9. The secret of it all as I see it, is integration. Integrate and we live and prosper, disintegrate and we die. In this regard, let us remind Quebec that, she should try to do this, that we would be glad to have them by their thousands come and live with us, and enjoy our way of life with full freedom. They can not expect nor should they hope to keep themselves as an unchanging unit, isolated from the rest of the country. They too must change if they would live and prosper.

10. Finally, there must be one supreme authority - the Federal Government, if there is to be law and order. I for one have always felt that Canada belonged to me, all of it in a small way, because I belong to Canada. Our Federal authority should and must be strong, and fully clothed with all the necessary rights and power to carry on. The day has come for us to make a new Confederation Act, and allow for amendments to it as does the U S. It may be a little late, but we are now being born amid trial and tribulation. This we must do to survive.



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Supplement To Brief

750-404

1067 Royal York Road, T.J.T. Williams  
Toronto. 18. Ontario.  
Nov 29th, 1965.

The Joint Secretaries.  
The Royal Commission on Bilingualism & Biculturalism,  
The Empress Room, The Park Plaza Hotel;  
Bloor St West; Toronto.

Gentlemen:

Herewith I submit my brief on the above subject, and regret that this could not have been made earlier.

In spite of all that has been said in this regard, I must confess that I am still in doubt somewhat as to what is to be achieved by the investigation of this matter. I only hope that more good will come of it than bad.

To begin with it is only right that I state my position as a citizen here. I came to this great country in 1909 as a young man, and lived with the people of Quebec for a few years, working with them and being accepted as one of them, speaking their language as I do, and being quite familiar with the written language. I had the same experience again in 1939 for a year among them; so I feel I know something of how they feel.

My experience tells me they feel hostile to the rest of Canada, and by the rest, I mean the English speaking part, and this I found still existed in 1939. They told me of their feelings on this matter. Their reason given was that, they did not trust this part of the country.

Quite frankly I do not see how in the foreseeable future, two languages can be imposed on the whole country from coast to coast, especially when we consider our neighbor to the South, where English is the accepted mode of communication. As far as Bi-Culturalism is concerned, I do not see how this can be imposed or accepted as a part of the national life. Culture is a quality that as I see and understand it, must be accepted on a purely voluntary basis by any people, and this will depend on how much they like this culture. Can culture be spread with a knife or a spoon? I surely do not know.

Speaking from my side of the fence, and those whom I know, let me say that we are quite agreeable that both languages should be used in the Federal service, and in fact should have been used from the start. That they have not been so used, can not be set down as a fault of this present generation - English or French, it is an aggravation of many years, the blame for which now lies on the shoulders of many who are dead. The other language should also be used by the various governments in those places where there is a large number of French people, who need this facility to conduct their affairs. All of this should be a matter of right, with which none of the people I know wish to quarrel.

We do not make any objection to what the French people do in regard to their language in Quebec, and if the English element there, does not like the preferential treatment given French, if this were given, then they had better go somewhere else to live. We do not propose to accept their burden, or take up any axe in their behalf. They should be told this in definite terms.





In like manner, any French people among us who have come here to live their lives, should if they are not satisfied, return to Quebec, where they can be happy.

Regarding education, this as we all know is purely a Provincial matter, and we know full well, that Quebec would not tolerate any interference in this matter for its province. Similarly, we in the other Provinces resent any interference by the Federal authority or toher Provincial authority telling us what we should teach in our schools; nor should any pressure be broguht to bear on the other Provinces in this matter, by Federal authority. We, like the French, are presumed to know, for better or worse, what is best for our own people.

Furthermore, on this matter, it is known now that in the next ten years, the amount of knowledge that will be required of the normal student will be, about ten times more than at present, and this is according to the best educational authorities speaking on this matter. With this in mind, it then becomes a matter of grave doubt as to whether we should devote any time to an extra subject, that may be only useful to those who intend to make teaching their business, or who intend to use the language as a part of their daily lives. In this matter of education, surely we must leave this to those best qualified to judge such matters, and not to the dislikes of groups here and there, of whatever nationality they may be. If, however, the Province of Quebec were willing to allow this matter to be one of Federal jurisdiction, I feel sure the rest of us would be only too happy to agree. For it is certain that under one authority, a better education would surely follow, and at a lower cost. We too, would be glad to see a lower cost, and to have religion removed entirely from this sphere of human activity. For those of us who are sincere about education, there can be only one object for us all, and that is what is best for the children. Our own personal, religious and national likes and dislikes should have no part in the solution of this problem.

Yours respectfully,

Thomas James T Williams.

1057 Royal York Road,  
Toronto, 18.



TITLE:

AUTHOR: T. J. T. Williams

Toronto.

-November 13, 1963.

Brief of 3 pages; 3 recommendations

REMARKS OF ANALYST:

Due to its brevity, this brief has not been summarized.

The author feels that extremists are not worth listening to. He accepts bilingualism in the Federal Civil service "where the two languages are a common factor for at least one third of the population". Federal incentives should be offered in the educational field.

His general thought can be summarized by his own words: "The secret of it all, as I see it, is integration". "Finally, there must be one supreme authority - the Federal Government".

ATT.: RESEARCH

TABLE OF CONTENTS:

PAGES

RECOMMENDATIONS:

-Bilingualism in the Federal civil service	1
-education	1
- "make a new Confederation Act, and allow for amendments to it as does the U.S."	3

BRIEF:

-10 paragraphs





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Education:

George J. Wesley was born in 1919, in Prague, Czechoslovakia. Studied political economy at Charles University in Prague.

In Canada, followed courses in Arts at Sir George Williams University and in Economics and Finance at McGill University. Completed a three year course in Real Estate at McGill University and in 1965 was awarded a

fellowship of Canadian Institute of Realtors.

Occupation: Candev Realty Development Corporation, Montreal, President  
Canadian Bank Building Company, President  
Spring Valley Estate, St. Sauveur, President

Public hearings:

Submitted papers and appeared in 1964 before the Sylvestre Commission on "Amalgamation of municipalities on Isle Jesus, Montreal", in 1965, before the Blier Commission on "Administration of municipalities on Island of Montreal". In 1965, addressed the Board of Broadcasting Governors on "Open Line program and the Broadcasting Policy".

Articles and Papers published:

- 1961: "Loose or Tight Money" - The Monetary Times
- 1961: "Literary and Artistic Life Behind the Iron Curtain" - Canadian Artist and Writer.
- 1962: "Administration de la Justice dans la Province de Quebec" - La Cité Libre - Chittis Law Journal
- 1962: "14,000 Cases waiting for Justice" - Toronto Law Journal
- 1963: "Economic Planning in a Free Society" La Cité Libre.
- 1964: "Community Planning and Metro Government" - Revue Cité et Ville
- 1965: "How many Cultures" - Weekly "En Ville".

Civic Activities:

Member of Montreal Economics Association, Director of "Civil Liberties Union", member of Canadian Institute on Public Affairs, Canadian Institute on International Affairs, Humanist Fellowship, Past Chairman of Lecture Committee (JAMI) Museum of Fine Arts, Community Planning Association, Montreal Real Estate Board, Fellow of the Institute of Canadian Realtors.



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COMMISSION ROYALE D'ENQUETE  
SUR LE BILINGUISME ET LE BICULTURALISME,  
OTTAWA, ONT.

Monsieur le Président,  
Mesdames et Messieurs,

Je suis très heureux d'avoir le privilège de m'adresser à vous, et comme je suis devant une commission sur le bilinguisme, je vous parlerai en français dans la préface et dans la conclusion de ce mémoire.

Je ne suis pas ici à titre de représentant officiel, mais bien comme un des citoyens canadiens qui portent cette étiquette bizarre "les néo-canadiens".

Jusqu'à date, peu de représentants de ce troisième secteur de notre population ne se sont présentés à vous. Pourtant, les statistiques démontrent qu'en 1961, il y avait au Canada 4,701,231 habitants dont la langue maternelle n'était ni l'anglais, ni le français. Ces groupes ethniques constituent plus de 50% de la population de certaines villes, telle que Toronto, ou de certaines provinces, telle que la Saskatchewan - à ces endroits, ils sont donc en vérité une majorité.

Ce troisième groupe ne fait aucune demande de privilèges spéciaux, à l'instar des groupes de langue anglaise ou française. Ils ne sont pourtant pas indifférents aux problèmes qui affectent les structures politiques et économiques du Canada, et il est juste qu'ils soient inclus dans la discussion actuelle.

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Afin de nous prémunir contre les divisions qui séparent les divers groupes ethniques ou nationaux, et les dangers qui nous menacent, des réformes s'imposent: une réforme radicale de notre système d'éducation, et une transformation de notre société actuelle, basée sur les principes de la tolérance et de la compréhension.

Il me semble, tel que je le précise dans mon texte anglais, que l'acceptation du principe de bilinguisme ne fait que prolonger la séparation dont nous avons eu à souffrir dans le passé. C'est plutôt un principe de multiculturalisme, basé sur des réformes sur le plan de la culture et de l'éducation, qui serait acceptable à tous les canadiens.

Certes, nous reconnaissons la justesse de certaines exigences de nos concitoyens de langue française, dont nous partageons et la culture et les institutions politiques et économiques. Mais c'est dans une société ouverte, libérale et humanitaire qu'apparaîtrait une culture nouvelle, naissant des contributions et des traditions de tous les canadiens.

Je me permets donc, dans la conclusion de ce mémoire, de faire plusieurs suggestions. J'ose espérer que vous ne les trouverez pas trop radicales, car je crois sincèrement qu'elles sont en accord avec l'esprit de réforme qui prédomine actuellement dans la Belle Province de Québec.



George J. Wesley, F.R.I. 320 Victoria Ave. Westmount, Tel: 484-8477  
(President, Candev Realty Development Corporation of Montreal)

TO THE ROYAL COMMISSION ON  
BILINGUALISM AND BICULTURALISM,  
OTTAWA, ONT.

Mr. Chairman, Ladies and Gentlemen:

I have accepted to appear before you with some hesitancy. It is an entirely different matter to publish an article occasionally, than to make a frank and possibly blunt statement, which will enter into your records.

While I am addressing you as a private citizen, I may be expressing the feeling of many Canadians, who carry this strange label of "Neo-Canadians". Also, I consider your enquiry and the problems you are dealing with, as a most important issue for the survival of Canada as a political entity and sovereign country.

As the gulf between the English and French speaking community is deepening and divisions are getting more permanent, it seems to me that the time has arrived when we, the "others", who are neither of French nor English language groups, should try to state their position. To this date, very few representatives of the 5,000,000 minority of Canadians of foreign origin, have appeared before you. ?

I will attempt to divide my submission into three parts. The first will be only episodes of a rather personal nature, typical impressions and experiences of "landed immigrants".

The second part will deal with current problems. In the closing part, I will try to bring forward some suggestions for a settlement in the present crisis, hoping to make a modest contribution on behalf of the third "minority".





PART ONE: "Experience of landed immigrants".

We are frequently being asked "WHY DID YOU COME TO CANADA"?? Many of us would answer "To find a new homeland, to discover a new country free of oppression, a new continent full of fresh ideas. To enjoy economic freedom -- and mainly, to forget the folly of wars and destruction, the fright from knocks on the door at nights, to escape the fear from spy trials and false confessions enforced by totalitarian regimes, whether they come from the extreme Right or the extreme Left."

The second question we encounter is "HOW DO YOU LIKE CANADA"? Let me confess that the majority of us usually avoid giving a truthful answer to the second question.

We do not wish to offend our new friends and brothers in citizenship. We are afraid of being misunderstood by people who were citizens here before us, who frequently claim more rights, as they were born here, the rights of first owners.

Therefore, we answer with platitudes, and we are evasive. This is because for a while we feel like second class citizens.

But if we would have the courage to say what most of us feel for a while, we would probably say:

"Frankly, it is quite disappointing here! Where is the free continent, where is the welcome we were promised, where are those jobs waiting for us" ??

And we would continue: "Where is the FREEDOM"?? "Since we have arrived, we have seen only examples of discrimination, prejudice, narrow provincialism. At the Port of Entry, we had to fill in papers, asking questions about "racial origin, colour of skin, religion! "

"Where is the NATION??" You people seem to live in a mosaic of ghettos, in districts separated and divided by barriers of mistrust and prejudice.

You are separated by religion, which for us is a private matter. This segregation goes on from the cradle to the grave; even your golf clubs are segregated, as if there would be a difference between a Jewish golf from Christian golf !

And your SCHOOL SYSTEM ! The most important element of life, where the character and personalities are being shaped. Your schools are in the hands of religious orders, or controlled by School Boards as to religion, teachers do qualify in the first place by religious faith and your children are educated in a climate of suspicion, separatism, mistrust and ignorance.

And look at divisions and fights between the various language groups. There seems to be no real Canadians, but only French Canadians and the rest, English Canadians.



The Taste of Freedom.

But soon we have other and more pleasant experiences. When we come to the police station and ask to be issued "identity cards", they laugh at us, saying "You don't need any - YOU ARE IN A FREE COUNTRY !"

When we check into a hotel, nobody takes away our passport and reports to the police, as is still done today in many Western countries, including Switzerland.

Soon we discover that our skill at work is appreciated and that there is need for people who have a trade, and are willing and dependable. We start at \$25.00 a week and within a few years we catch up with the rest of Canadians; we soon own a car, an apartment, a house.

Later we find out that we can communicate with our new neighbours, that we can participate in their cultural and political life, that we can contribute and that they will accept us, if we accept them.

This is a great revelation - a great experience. And in the second generation, when our children go through Canadian schools, they become real Canadians, Canadians raised in full right of citizenship.

We are getting the taste of Freedom - we start to realize that the problems have not just two, but many sides.

So much for the first five years, the conditioning period, while we are waiting for our Canadian citizenship.

PART TWO: "The roots of the problem".

I sincerely feel that the grievances stated in the first part of my submission are real, being a part of the "Canadian Problem."

You cannot just go on for four hundred years and refuse to make progress under the excuse "We are a young nation" ! The time has arrived when Canada is coming of age and has to reach maturity in every respect.

We cannot be advanced in technology - and remain spiritually faithful to ideals of the 19th Century.

On the other hand, the situation has greatly improved during the past five years - many reforms have already been achieved and more in progress. In fact, the present inquiry is full evidence of a sincere desire to examine the roots of the problems and to find solutions, which would be practical and acceptable.





Two approaches to the problem.

There are basically two approaches: We may say that the present difficulties are only a natural by-product of awakening of a nation from a very conservative and isolated past.

Or, we may say, and this may be harder to accept, that we are faced with a dispute about the basic rights and privileges of the various ethnic and cultural groups residing in Canada.

If we wish to narrow down the problems, we should try to dispose of many myths which have been clouding and confusing the issues before us.

The myth of bi-culturalism.

According to the Oxford Dictionary, "CULTURE" means: "Training and refinement of mind, tastes and manners". According to Larousse Dictionary: CULTURE = "Ensemble des connaissances, acquises, instruction, savoir".

Neither definition refers to the history or influence of a single, or several cultural or ethnic groups !

In a given territory jointly shared by people of various origins and background, irrespective of whether they are divided by political or geographical frontiers, there can be only ONE CULTURE.

This culture is a state of mind, achieved by contributions from all these various groups, individuals, their traditions and history. It is a civilisation accomplished and shared jointly - a CULTURE which is indivisible !

The myth of the birthright.

Many times in history, man or national groups claim privileges of birthright. They say "we are the people who were here first and, therefore, we should have special privileges." This is sheer nonsense.

Frequently here in Canada an opinion is stated that the first and rightful owners were the Indians, subsequently the land was taken away by the French, and later came the English.

Birthright is an incident - which should give no special right nor privileges. A birthright is rather an obligation, to show discipline and respect tradition, but not to become political capital.

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### The myth of ~~depression~~.

Our separatist friends have used as their main argument that they are being politically and economically dominated by the English speaking groups.

To us, the others, this is again a myth. During the fifteen years in Canada, I could only witness Quebec to be a French province which, in reality, enjoys full autonomy. The Provincial Government, freely elected, is entirely French. The police, both Provincial and Municipal, are again entirely French. Municipal councils are again French. School commissions, hospitals, and cultural institutions, again, are French. If other English speaking groups have a nominal representation in all these powerful bodies, this representation is rather symbolical.

May I say, that we, the others, the third and largest minority, have virtually no representations at all.

As far as economic domination goes, there are no restrictions whatsoever to French controlled companies, or individuals to set up their own business, industries, and to compete with others.

It is reported that, in the Province of Quebec, there are over four hundred people with assets of over 1,000,000 dollars !

But, if the French Canadian industries and businesses will group together, purely from the national and language aspect, the past trend to live in separated communities will only continue and grow.

Those who are complaining about the economic domination of French Canadian businesses and industries, should recognize that economic domination of foreign capital is not a problem confined to the Province of Quebec. In Canada, where some of the major industries are foreign controlled at a ratio of from 60 - 90%, an economic domination is a national problem, rather than a local provincial issue.

It is obvious that, if this country should survive as a sovereign state, common economic cooperation across the Canadian continent is a necessity.

### The myth of priority.

We, the "others", consider as unjustified, the demands that better positions should be given to persons of the French language, or of any other special group, unless their qualifications and abilities are superior to others.

On the other hand, one would expect that, in a province having 85% French speaking people, at least the same percentage should have adequate qualifications for jobs and positions available.

We would expect an open society, in which the better man should get preference, better position with more pay; all this, however, disregarding his origin, language, or religion.

Let us remember that, in the United States, a landed immigrant is (at least for all practical purposes) accepted as an American and can assimilate promptly, if he so wishes.





Let's dispose of the myths.

If we could only dispose of those and of all the many other myths, we could possibly agree that we are all part of the great Canadian continent, of a common Canadian culture. This should simplify the arguments and open the doors to a broader, but a more frank dialogue.

The others.

A census of the Dominion Bureau of Statistics 1961, indicated that 4,701,231 people, or 25.8% of the total population of Canada, are of other than English or French origin. In some cities, (Toronto), and in some provinces (Saskatchewan) those "other" ethnic groups represent over 50% of the population and are actually in the majority.

*Always?* ~~We, the others,~~ do not ask for any special rights or privileges, as do the English or French speaking groups. But we are not indifferent to the present problems, and there is absolutely no reason why we should be excluded from the discussions about the future of this country, which has become our new homeland.

We feel strongly that we "the others" are contributing our share to the cultural and economic development of this country. We have, therefore, to refuse the ridiculous stigma of "Neo-CANADIANS", or to be treated as second class citizens. *Mean?*

The concern of others.

~~We, the others,~~ are frequently told that we do not understand properly the deep roots of the present division, and that our approach and our suggestions for a "middle of the road settlement" are too naive and moderate. It is being suggested to us that our views are an over-simplification as "it was tried many times in the past and it has never worked".

Personally, I cannot accept such a reasoning. True, we are not as much emotionally involved as the parties in the present dispute. Whenever nationalistic feelings are involved, the parties refuse to listen to the lucidity of reason, as they are so convinced about the rightness of their cause.

~~But we, the others,~~ however, are equally concerned, perhaps even more, than the French and English speaking groups realize.

We, and our ancestors, have experienced the foolishness of perpetual religious and political warfare, senseless killing in the name of "religious, self-identification, freedom, etc." But, looking back, most of this bloodshed was of little practical purpose.

We are also seriously concerned with another aspect of the present dispute. We have experienced the disintegration of democratic systems of governments, we have witnessed the takeover by masses and street mobs.

Therefore, we may be more sensitive to any signs of force and violence.



How to lose independence.

Many of us, "the other Canadians", came after the Second World War, from countries in Eastern and Central Europe, which lost their independence only to become satellites of Totalitarian superstate of extreme Right or extreme Left.

What caused these once proud and prosperous countries to lose their political independence and economic prosperity ??

It was the bickering of political parties - the indifference of the prosperous middle class, the reluctance to take any firm stand to defend their freedom and democratic institutions, which they had been taking for granted!

The blame is on the educated man, whose indifference has sealed his fate. The analogy of the present situation in Canada is self evident.

A dangerous road.

Here in Quebec, we have to make the choice of either remaining in the Confederation, in the present or some modified form, or to separate and to achieve a shaky autonomy.

Let me forecast what would happen if Quebec does separate. It would all start with most pure and noble ideas and proclamations, "justice, equality and freedom for all".

But the first reaction from non-French speaking citizens would be flight of capital. The new government of independent Quebec would, of course, have to defend the economic interests of the state, and the inevitable arrests, trials, confiscations, and jailing would follow.

Subsequently, the free Quebec would get into financial and economic difficulties. A logical consequence would be the nationalisation of main industries. Before we knew, we would have another Cuba, or a government of Algerian style.

Finally, as we have seen everywhere else, the leaders would start a fight for supreme power, to eliminate and purge each other, following the classical rule, that every revolution is eating their own children.

There seems to be little hope that a free Quebec would escape this fate. Once we unleash the forces, once we abandon the fundamental Western concept of justice, democracy, and citizens rights - we have cleared the road to anarchy and destruction.

I apologize for painting such a black future, but perhaps we, the others, who have experienced the above process many times - who have paid for our indifference with blood, thousands of deaths, loss of independence perhaps, if not anything else, we should be allowed to sound the warning before it will be too late.

The crucial choice.





The crucial choice.

Our political leaders, representatives of business communities, trade unions, teachers and professors, will have to take their choice. Either educated and capable men will assume their responsibilities, and become leaders of the community, or the nation and the national groups of this country will be driven into the hands of irresponsible minorities.

There is more at stake than just the political survival of Canada as a single or confederate country.

There is so much to be lost! We are playing with the greatest privileges and values any country has ever had, with the privilege of good order, stable economy, freely elected government, justice by the process of law.

Through indifference, through hesitancy, we may lose all this, to be replaced by terror, intimidation and hatred.

The assassination of President Kennedy, the bombings in Montreal, the activities of extreme Rightist groups, such as the KU KLUX KLAN, the Nazi Party, or the extreme Communist Left, have disposed of the frequent argument: "IT COULD NOT HAPPEN HERE".

If we were under the impression that the wave of terrorism is over, and that we are entering a period of intelligent dialogue, the recent discovery of bombs in the early part of November is clear evidence that the period of violence is far from being over.

PART THREE: "Recommendations":

Can we, the "others" contribute anything more than just criticism ?? I would like to submit to you, in the closing part of my presentation, several recommendations:

First of all, let me assure you that the "others" are trying to offer more than just a sincere and constructive criticism.

I am of the opinion that the roots of the problems are primarily of political and economic nature, and cannot be separated from the subject of this inquiry: BICULTURALISM or, if you wish, MULTICULTURALISM.

Also, it seems to me that any solution would have to be preceded by a settlement of those predominant issues, that means by achieving equal political rights for all Canadians.

Inasmuch as such far-reaching objectives may sound as too optimistic, let us look at other nations and countries. Switzerland, the bastion of peace, freedom and economic stability, was able to survive for generations with an ethnically mixed community. ALL Europe, in spite of the mosaic of nations, different cultures and languages, is on the way to creating a COMMON MARKET. And it is only a matter of time before this great Political and Economic entity will be achieved.

On the other hand, some countries, such as Belgium, divided both by language and religious barriers between the French, Velons and the Flemish part, are suffering from permanent unrest.



In Canada - changes needed.

It is not my purpose to minimize or to oversimplify the problems of this enquiry. They are here, real, deep and serious. Many changes and adjustments will be needed, correction of past mistakes, re-distribution of economic power and equality of opportunities. Also, we cannot deal here with all the economic and political implications, which are involved.

The radical changes we require will demand time, patience, maturity, and a great amount of soul-searching. They will not be remedied purely by agreements on paper, declarations, or by the publication of the report of this Commission.

Nor could we really expect a change in the present social structures in Canada, if we would maintain the chaotic systems of different school and welfare systems according to religion and language. How can we get rid of our deep prejudices, how can we get to know each other, as long as the various ethnic groups live in a virtual segregation, in clusters separated by ethnic origin or religious beliefs ??

A change in the APPROACH:

Perhaps the European concept of recognition of language and culture as being assets, could provide a new approach to the problem.

This cannot be achieved only by laws and regulations. The Russians and the Germans have tried to enforce their language during the last war, and all they achieved was resistance and hatred.

But if we, right now, in the environment of family and schools, will impress on our youngsters that the knowledge of another language and culture is a great asset, a privilege which will help them to travel, to meet more people, to read foreign books, to get better positions, perhaps the present climate of agitation and mutual distrust will calm down and open roads for mutual understanding.

Professor Thomas G. Masaryk, a great statesman, and the President of the once proud and prosperous Czechoslovakian Democracy said:

"THE MORE LANGUAGES YOU KNOW, THE MANY MORE TIMES YOU ARE A HUMAN BEING".

Rapprochement a necessity.

A rapprochement is an absolute necessity, if we ever want the separated groups to accept each other. The goals have to be divided into immediate and long term objectives. This could include exchange of membership lists, joint meetings and conferences, exchange of radio and TV Programs.

We should have only one library in each municipality, with English and French language departments.

New concept of Education.





New concept of Education.

The 20th Century is coming to a close and there is absolutely no reason why people should be raised and educated purely from the aspect of language and religion, so that they should be doomed for the rest of their lives to a permanent separation.

But a change would require pre-conditioning since the early age. Mixed classes right from kindergarten, playing and learning with other children.

A constant contact since childhood with others will expose people to various other languages and cultures, not to deprive them of their native culture, but to reach CULTURE as we have defined it in the opening part of my statement.

The reform of our educational system will simultaneously bring about a revision of our present thinking and way of life.

Reform of the school system.

As long as we would continue such nonsense, as not allowing Catholic teachers to teach French in English Protestant schools, or vice versa, prohibiting teaching of English by Protestant teachers in French elementary schools, there is little hope for improvement.

Unless we change the present system of separated and segregated school boards, we will continue to raise little separatists or isolationists, of both French or English language, and the present vicious circle will continue.

The answer in Canada can be only the same, as in many other countries, who have solved this problem already fifty years ago. Only one neutral school system across Canada, with French, English divisions, and even with other language divisions, should the strength or local minorities warrant it.

Religious teaching should be optional at parents request, and given in afternoon lessons.

A uniform and coordinated Federal and Provincial educational system is a must. This would, of course, require a Federal Ministry of Education to coordinate (not to dictate) with the Provincial Departments of Education.

To overcome the objection, that "education is a Provincial matter", this coordination could also be achieved through a permanent Federal-Provincial Secretariat.

Royal Commission on Education.

The keynote of my submission to you is, that the common denominators of the present crisis can be traced to the state of our educational system.

It has been stated by prominent experts on the subject of education, that our present system in Canada cannot cope with the pace of time. The system seems to be indifferent to our social problems, is conservative to new ideas - there is very little research and no coordination.

A large proportion of students have not the skills and training demanded by the labour market of today. Educational changes have to be planned in advance and a complete overhaul is required.



If this view is correct, then I suggest that a Royal Commission on education should be appointed at once. It should continue with the result of this enquiry and try to implement reform of our educational system across Canada as fast as possible.

We have been told many times that we in Canada have too many Royal Commissions. Personally, I cannot but recognize the great service performed to the country by these Royal Commissions and the great impact they have made on our way of life.

A Royal Commission on Education, given a specific task, and limited in time to 12 or 18 months, should be able to forge a new national coordinated educational system and terminate the endless controversial discussions.

#### MULTICULTURALISM.

What I do actually suggest in my submission is "MULTICULTURALISM" rather than "BI-CULTURALISM" !

To those who so piously advocate and promote one language only (being either French or English) - I say "this is a great fallacy"! By limiting a young French labourer in Quebec to the French language and culture, or a farm boy in Saskatchewan to English only, we are in effect condemning these young people to remain at the level of their grandfathers, and cutting them off from the rest of the world, from the rest of humanity.

It is not just one language and culture that these young men and women need, but two or possibly three. Modern inventions have removed artificial frontiers and we have no right to limit these young and eager minds to a local mediocrity.

Let's stop the hypocritical outcries about losing their identity! The mistake was that we have not given them enough knowledge and training in the first place, so there is not so much to be lost anyway !

Of course, it goes without saying that the original mother tongue, and the native culture, should be the fundamental broad base for further spiritual and human development.

#### THE NEW SOCIETY.

We cannot be too optimistic about our long term objectives, which are the permanent settlement of the problem, unless there will be a radical change in our own way of life and concept of values.

This will require a transformation of the present rather conservative and orthodox society in Canada into a modern, progressive, tolerant, and probably humanistic society.

The term of "NEW SOCIETY" has been lately frequently used in the United States. But to this day, there are few precise definitions as to what this "New Society" actually should be.

We are aware that in the United States the question of equality between the white and coloured people is a stumbling block to the realization of a New Society.





Equally, here in Canada, the problem of FULL EQUALITY FOR ALL CANADIANS has to be solved, before we can seriously talk about a new society.

In this new society, we would expect that every national or language group would have the full and sacred right to enjoy and to exercise their cultural traditions to the fullest extent.

#### The future- young generation.

Over 50% of all living Canadians are reported to be under 25 years of age.

We have lowered the voting limit to 18 years and thereby opened the door for political participation of these young people. But I do have doubts that, under our present educational system, these teenagers can reach enough maturity to exercise properly their present rights to vote.

So much is being done today for the young generation, particularly in the material sense. But their young minds cannot be stimulated by a society which is suffering from a political vacuum and lack of leadership. It is only natural that our young people will become, consequently, indifferent and cynical, or will choose delinquency, passive resistance, or protesting groups.

I believe that these young people have kept their ideals and are being hurt by the cruel, commercialized image of life we, the adults, present to them.

I feel strongly that our young people are the best material to work with - they have a keen and alert mind, and more faith for the future, which we, the adults, seem to be lacking.

Therefore, in a NEW SOCIETY, it would be our first task to restore the faith of young people in other than purely materialistic values, and to reinstate their faith in the democratic institutions on which the North American continent was founded.

Let's give them something to live for - and we will be on our way to a better community.

#### There is so much to be lost.

We are very fortunate, here in Canada. We have all the natural resources you can think of. We have already achieved A POLITICAL AND ECONOMIC FEDERATION for which other nations are still struggling.

We can start business or take a job anywhere across this great continent, and we can participate without restrictions in the unlimited expansion of our economy.

Shall we permit this great economic entity to be divided by artificial frontiers, customs regulations, and all sorts of encumbrances ??

Shall we allow this great POLITICAL FREEDOM to be restricted by small extremist groups, who seem to be unable to participate in these privileges ??

Participation in the great political and economic entity of the GREAT CANADIAN FEDERATION does not reduce the stature of a man ! On the contrary, it gives him greater scope, and opens new and better opportunities.



of language?

(13)

Unity is the Answer.

The time has arrived, when the majority of responsible men, whether of French, English, or other ethnic origin, have to speak up with firmness and warn the small minorities of extremists that they must be prepared at all costs to defend the freedom of a citizen and a modern society.

The more we shall press for demands for EQUAL RIGHTS FOR ALL CANADIANS, the more we shall contribute to our freedom in a political, cultural and economic sense - to a Freedom which comprises both rights and responsibilities - a freedom which is indivisible - and the sole reason for our hope and faith for the future.

We are indeed going through a crisis, not just a crisis of bi-culturalism, but a crisis on a national scale of a society in the process of transformation.

In these troubled times, we need the same kind of unity which, during the last war, united so many men of different languages, different religions - who had no difficulty in fighting and dying for a common cause. It will be up to us to show that their sacrifice was not in vain.

While I am presenting to you some views of the "others", we wish to thank you for accepting us as equals in your community.

We are grateful to this country and have faith in its future. We are looking forward to a federation of strong and free people, not as a mosaic of cultures, not as a "melting pot", but by sharing the great privilege of living in this wonderful country and united by our common faith for human rights in a New Society.

George J. Wesley





## C O N C L U S I O N

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Je suis d'avis que les problèmes auxquels nous faisons face ne pourront être résolus par des règlements, des proclamations, ou des bombes.

Seuls, l'éducation, la tolérance, et le respect mutuel apporteront une solution à la dispute actuelle. Les différences s'effaceront lorsque nous prendrons conscience d'appartenir tous à une grande famille humaine.

Il nous faudra une longue patience pour atteindre les buts ambitieux que nous nous proposons. Cependant, réfléchissons un peu à ce qui a déjà été réalisé: les centres d'art, par exemple, qui apparaissent partout à travers le Canada; le succès de nos artistes canadiens, peintres, acteurs, musiciens, à travers le monde entier; voyons aussi tous ceux qui participent aux conférences et aux réunions sur l'éducation et sur le développement culturel, et qui témoignent tous du ferment spirituel et artistique de notre pays.

C'est à peine si nous commençons à prendre conscience du Canada en tant que continent. Peu importe que ce Canada soit composé d'une ou de plusieurs nations. Seule une union, ou une fédération volontaire de ces nations, dans laquelle nos compatriotes de langue française joueront un rôle des plus importants, peut nous mettre sur la voie de l'unité que nous préconisons.

A l'aube du XX<sup>e</sup> siècle, les frontières artificielles disparaissent, ainsi que les petites unités économiques et politiques, et nous voyons de plus en plus des nations puissantes sacrifier leur souveraineté à des organisations supra-nationales, pour le bien de chacun de nous.



Un Québec indépendant serait un retrait dans un isolement où les générations futures seraient privées des grands privilèges pour lesquels leurs ancêtres se sont battus.

Soulignons qu'une participation à une confédération canadienne ne réduit pas le statut d'un homme; au contraire, elle lui ouvre des horizons plus vastes d'expansion économique et culturelle, et lui offre de plus grandes opportunités d'avancement.

C'est donc en insistant sur les droits égaux pour tous les canadiens que nous contribuerons le plus à une liberté d'ordre politique, économique et culturelle - une liberté fondée non seulement sur des droits mais aussi sur des responsabilités - une liberté qui est indivisible.

Rappelons-nous la dernière guerre où nos soldats, malgré leurs nationalités et leurs langues différentes, se sont battus ensemble, liés par une unité d'esprit et de conviction. Ils ont fait le suprême sacrifice, pour que nous puissions mieux vivre en hommes libres. Si nous voulons jouir de cette liberté, c'est à nous de voir que ce sacrifice n'ait pas été fait en vain.

George J. Wesley





CA 121

780-828

Brief

-63B22

to

Royal Commission on Bi-Lingualism  
by

Fred S. Warren

11018 - 128 St.,

EDMONTON,

Alberta

December 6, 1965

\* \* \* \* \*

Members of the Royal Commission,  
Gentlemen,

The French have been driven out of Vit Nam, India and Lebanon, out of Tunisia, Algeria, and Morocco and many other African states by their arrogance and domineering ways. In Western Canada we are not receiving similar treatment.

Premier LeSage says that Western Canada does not understand Quebec. The recent election shows that Western Canada understands Quebec perfectly, and will have none of this idea that no one who does not speak French perfectly, will be allowed to have a job as dog-catcher, postmaster, teacher, policeman or judge.

The French language is useless and unnecessary in Western Canada. There are plenty of people here who can speak all the French necessary for any purpose whatever. It is far more necessary to have people who speak Russian, German, Chinese, Japanese and Spanish. We have New Canadians from many lands. If these people were encouraged to keep in touch with their mother tongue we would be a nation of linguists. There are two hundred million people in North America who do not speak French who never will speak French and to whom French would be utterly useless if they could speak it,



Mr. LeSage says that the rest of Canada should should treat the French Canadians the way that Quebecers treat the others. In 1916 we got off the train in sight of Quebec Bridge for a short route march. The kids along the street greeted us with cries of, "Cochon, cochon, pigs, pigs," Canadian soldiers who had volunteered to die for France, and many of them did were greeted with, "Pigs, pigs," on their way to battle. Is this what Mr. LeSage means?

I taught school in Alberta for twenty five years and was always amazed at the insane fury I received from the French Canadians. After the house in which I lived was burned down, the school was burned, and the postoffice and store was burned, my admiration for the French vanished. Is this what Premier LeSage is asking for?

Some years ago a French Canadian paper, "la Terre de Chez Nous," printed an item which stated that at Kemptville Agricultural School near Ottawa, the French students staged a strike until the faculty installed a French teacher. As my niece was in attendance there, I wrote and asked what all the fuss was about, and was told, there were no French students, no strike and no teacher. Why do the French papers tell their people lies like this, and why do the French Canadian papers pour out a steady stream of hatred against the rest of Canada?

The solution to the problem is plain and clear. We should vote Quebec out of Confederation. Of course the Indians and Eskimos in the northern half of Quebec are entitled to say whether they wish to have their land in Quebec or Canada. Canada should join the United States if the United States will join the Commonwealth. This would create a power block equal to anything else the world might offer, with greater liberty and freedom than has ever been known.

Respectfully submitted,





# VOICE OF WOMEN LA VOIX DES FEMMES

341 Bloor Street West, Toronto, Ontario

## BRIEF TO THE ROYAL COMMISSION ON BILINGUALISM AND BICULTURALISM

1. Voice of Women/La Voix des Femmes, Canada, is an organization of several thousand women, founded in 1960 - "to unite women in concern for the future of the world; to help promote the mutual respect and cooperation among nations necessary for peaceful negotiation between world powers having different ideological assumptions; to protect against war or the threat of war, as the decisive method of exercising power; to appeal to all national leaders to co-operate in the alleviation of the causes of war by common action for the economic and social betterment of mankind; to provide a means for women to exercise responsibility for the family of mankind." (Article II, Voice of Women Constitution.)  
We have no political affiliations. We do not pretend to speak for all the women of Canada. But we do speak in the cause of humanity, seeking the preservation and conservation of human life.
2. This aim has brought us together regardless of background and origin. Because of this common concern we find we can overcome differences of language and temperament to work together, enriched by our diversities. In the course of this work we have been able to recognize sincerity and integrity in each other even when our different backgrounds have sometimes made agreement difficult. In our national meetings French and English-speaking members and those with other mother-tongues have worked together in mutual respect and growing understanding. In Quebec, where our French and English speaking members come into contact most frequently, there has been some friction; bilingual meetings are strenuous to participate in, sometimes frustrating, and always time consuming. In other provinces, our members do not always understand in general the insistence of French Canadians who are relatively few, to ask for French, and are often irritated by that. Without the over-riding feeling of urgency of our common aim, we might have given up. But this experience does encourage us to believe that common goals will make cooperation possible within Canada and throughout the world.

3. Canada cannot afford not to provide the environment in which all her citizens can realize their full potential. Our Canadian outlook must be a generous one which includes rights and privileges for all men and women equally. We cannot afford "second class" citizens, nor preferential treatment for any one group. We can and must provide for French and English-speaking Canadians, and French and English and also other cultures, but we must as well all work together as Canadians.
4. We understand a culture to be the way a group of people meet life, together with the institutional, symbolic and artistic forms by which this group expresses its common experience. This includes religion, philosophy, language, literature and other art forms as well as forms of family organization and division of work.
5. A culture which supports the physical and emotional well-being is viable - the value system it embodies is, in this sense, a good one. Each culture must grow as its own necessities demand but not by destroying another. Many of us share the experience of raising a family. It is the task of parents to see that each child gets the physical and emotional nourishment he needs, and that the family resources are shared equitably. It is therefore not difficult for us to envisage a world where a similar sharing of the total resources make possible many various ways of living together. The resources of Canada are sufficient to allow both its French and English-speaking members to live and flourish. Technological revolution, particularly in the fields of weapons, communications and automation has brought us to a turning point in human history.
6. Canada must concern itself with the future. It is the threats of atomic war and of unemployment that confront us now. With communications satellites man can speak to man and see his brother instantaneously. It is too late to huddle in the cultural equivalence of caves. We draw strength from our diverse origins but we should not permit traditions to hobble us so that we are unable to avoid common pitfalls or make the best of present opportunities.
7. Among the specific points that have been embodied in the outlook of Voice of Women/La Voix des Femmes, the following seem relevant to the deliberations of the Commission.



8. Communications.

a) At the meeting of the Voice of Women/La Voix des Femmes in February, a motion was passed and forwarded to the government:

"Noting that the CBC-Radio Canada is a precious national institution within our national family ..... Voice of Women recommends that the Parliament of Canada at its present session give to the CBC Radio-Canada its full moral support and the adequate and long term financial means to use all its skills for the development of Canada."

We would ask that the CBC be encouraged specifically to discuss and emphasize the common aspirations of Canadians, to combat "racial" and other forms of discrimination, to introduce and explain groups of Canadians to each other - the farm and citizens' forum programs are particularly appropriate for this - and that radio and TV networks include more programs presenting different ethnic or cultural groups within Canada. An increased coverage of world news and world affairs could help keep Canadian problems in perspective.

9. b) Programs in French should be available throughout Canada. School broadcasts for language teaching and cultural interchange could be widely developed.

10. c) We hope that all schemes for exchanges of students and families, for work camps of various kinds, for joint cultural and other similar projects, be encouraged and supported. We commend the support already given to the Visites Interprovinciales, to the programs initiated by the Canadian Council of Christians and Jews, the Centennial Commission, and other organizations, and hope that expansion of these similar schemes would contribute to that understanding amongst Canadians without which we cannot survive as a nation. Provincial governments might make available increased information on such local programs.

11. Education.

a) We believe that French should be taught in all English-language schools and English in all French-language schools, from Grade I - or earlier - to university. Instruction in a second language is an advantage, not an imposition. The appointment of teachers should be on the basis of competence to teach their subject, without regard to their personal beliefs.

12. As members of the Voice of Women/La Voix des Femmes, we believe that a primary objective of education should be the preparing of our children to be citizens of the world. Our present school curricula hardly equip us to be citizens of one segment of our own nation, let alone citizens of Canada and the world.
13. Our experience in Voice of Women/La Voix des Femmes indicate that at a minimum communication is effectively achieved when people understand the second language without necessarily being able to express themselves freely in it. Each person speaks his preferred language and is understood.
14. b) Knowledge of the language alone, however, is not enough for the appreciation of a culture. Some of our school courses could be developed toward this wider end. For example, literature courses should not be limited to the literature of the "mother" tongue but should include literature of the other Canadian language. Music and art classes offer similar opportunities. Canada is fortunate, by historical accident, to have been bequeathed the gift of French and English culture. These do enrich each other by their differences.
15. c) In all textbooks and teaching materials used in Canada, that which tends to promote one culture at the expense of the other should be eliminated. In particular, we desire that the history of Canada as taught in both languages should be objective enough to be recognizably the same history.
16. d) Such programs would require exchange of teachers and in many cases further teacher training. These extraordinary costs - including travel expenditures, possibly salary equalization, new textbooks and administrative costs - should be borne by the Federal Government.
17. Intercultural Contacts.

Some of the opportunities for intercultural contacts appear under the recommendations above with regard to communications and education. Because this continent is so overwhelmingly English-speaking, English speaking Canadians should particularly cherish the French cultural inheritance that gives us today such a wealth of artistic creativity. Beyond this, it is to be hoped that ethnic groups of every origin can be encouraged to conserve their special



heritages. As the President of India has said: "Just as one person is endowed with varied talents, so is a nation endowed with many varied people, who, in their totality, are greater than any one people".

18. Conclusion.

Only if Canada can withstand present non-military but real threats to her identity from within and without, only if she can avoid an internal separation which might lead to the destruction of both French and English Canadian cultures, can she, as a middle power, make any contribution to world peace and international understanding.

VOICE OF WOMEN/LA VOIX DES FEMMES

National Office,  
341 Bloor Street West,  
Toronto 5, Ontario.

This twentieth day of July  
nineteen hundred and sixty-four.



# LA VOIX DES FEMMES VOICE OF WOMEN

341 ouest, rue Bloor, Toronto 5, Ontario.

## MEMOIRE A LA COMMISSION ROYALE D'ENQUETE SUR LE BILINGUISME ET LE BICULTURALISME

1. La Voix des Femmes/Voice of Women du Canada est une organisation composée de plusieurs milliers de femmes. Cette association fut fondée en 1960 "dans le but d'unir les femmes préoccupées par l'avenir du monde; d'aider à promouvoir, entre les nations, un respect et une coopération mutuels, essentiels à des négociations pacifiques entre des puissances d'idéologies différentes; de coopérer avec d'autres groupements ayant des buts et des programmes semblables; de s'élever contre la guerre ou menace de guerre en tant que moyen décisif d'imposer son pouvoir; de faire appel à tous les dirigeants nationaux pour, d'une part, développer en commun des méthodes de négociations sur les problèmes touchant leur sécurité nationale et la paix mondiale, et d'autre part, faire disparaître toutes les causes de guerre par une action commune tendant à l'amélioration des conditions économiques et sociales de l'humanité; de fournir aux femmes un moyen d'exercer leurs responsabilités envers la grande famille humaine." (Article II, Constitution de La Voix des Femmes.) Nous n'avons aucune affiliation politique. Nous ne prétendons pas parler au nom de toutes les femmes du Canada, mais nous parlons pour la cause de l'humanité et pour la préservation de la vie humaine.
2. Cette fin nous a réunies en dépit de nos origines et de notre formation. A cause de ce souci commun, il nous a été possible de travailler ensemble surmontant la difficulté de langue et de tempérament, et nous enrichissant par nos diversités. Au cours de ce travail, nous avons pu nous rendre compte de la sincérité et de l'intégrité de chacune d'entre nous même si la différence de notre formation rendait parfois ces accommodements difficiles. Durant nos assemblées nationales, les membres anglaises et françaises ainsi que les autres membres de diverses langues ont travaillé ensemble dans un respect mutuel et une compréhension grandissante. Dans le Québec, où les membres anglaises et françaises se rencontrent très souvent, il y a eu quelques frictions;



il s'est avéré difficile de participer aux assemblées bilingues; elles sont souvent des causes de frustration et prennent toujours beaucoup de temps. Dans les autres provinces, nos membres anglophones ne comprennent pas, en général, l'insistance des canadiennes françaises relativement peu nombreuses, à réclamer du français, et s'en irritent souvent. Nous aurions probablement abandonné le tout, n'eût été ce sentiment d'urgence d'un but commun, mais cette expérience nous encourage à croire que des objectifs identiques rendent la coopération possible à travers le Canada et à travers le monde..

3. Le Canada se doit d'offrir à tous ses citoyens les possibilités nécessaires à leur plein épanouissement. La vision canadienne doit être généreuse et inclure des droits et privilèges pour tous les hommes et femmes également. Des citoyens de seconde classe ne doivent pas exister chez nous et il ne doit pas non plus y avoir des traitements préférentiels pour quelque groupe que ce soit. La primauté officielle des langues française et anglaise est un fait, mais nous devons également être généreux et démocratiques dans notre attitude envers les autres cultures existantes au Canada et nous devons tous travailler ensemble en tant que canadiens.
4. Nous entendons par culture la façon dont un groupe envisage la vie. Ses institutions, ses symboles, son art expriment une expérience commune. Ceci comprend la religion, la philosophie, la langue, la littérature et tout autre forme artistique ainsi que l'organisation familiale et la division du travail.
5. Une culture qui assure le bien-être physique et émotionnel de ses membres est viable. Dans ce sens, la valeur du système qu'elle représente est excellente; chaque culture doit se développer selon ses propres nécessités et cela sans détruire l'autre. Plusieurs parmi nous ont eu l'expérience d'élever une famille. C'est la tâche des parents de voir à ce que chaque enfant reçoive la nourriture physique et émotionnelle dont il a besoin. De plus, les ressources de la famille doivent être réparties équitablement. C'est pourquoi il ne nous est pas difficile d'envisager un monde où un partage similaire des ressources totales rendrait possible plusieurs façons de vivre ensemble. Les ressources du Canada sont suffisantes pour permettre aux membres de langue française et anglaise de vivre et de s'épanouir. La révolution technologique, particulièrement en ce qui regarde les armes, les communications et l'automation nous a amenés à un point tournant de l'histoire humaine.



6. Le Canada doit se préoccuper de l'avenir. La guerre atomique et le chômage comptent parmi les plus grandes menaces auxquelles nous faisons face en ce moment. Avec les communications par satellite, l'homme peut parler à l'homme et voir son frère presque instantanément. Il est trop tard pour se blottir dans une culture du temps des cavernes. Nous puisons nos forces dans des origines différentes mais nous ne devons pas permettre à nos traditions de nous paralyser de façon à nous empêcher d'éviter les pièges ou de profiter des occasions actuelles.
7. Parmi les points spécifiques qui sont contenus dans les buts de La Voix des Femmes, les suivants concernent les délibérations de la Commission:
8. Communications:
  - a) A l'assemblée de La Voix des Femmes tenue en février dernier, une motion a été passée et envoyée au gouvernement: "Notant que la CBC-Radio-Canada est une précieuse institution au sein de notre famille nationale, La Voix des Femmes recommande que le Parlement du Canada au cours de la présente session donne à Radio-Canada son appui moral entier et les moyens adéquats à long terme afin que Radio-Canada mette tous ses moyens au service du développement du Canada."  
Nous demandons que la CBC soit encouragée spécialement à discuter et à souligner les aspirations communes des Canadiens, à combattre le racisme et toute autre forme de discrimination; à présenter et expliquer les groupes de Canadiens les uns aux autres, (les programmes concernant les citoyens et les fermiers sont très appropriés), et que les réseaux de radio et de télévision aient en plus grand nombre des émissions présentant les différents groupes ethniques et culturels à l'intérieur du Canada.
  9. b) Des émissions françaises devraient être entendues à travers tout le Canada. Les émissions scolaires pour l'enseignement des langues et pour l'échange des cultures pourraient être considérablement développées.
  10. c) Nous espérons que tous les projets pour des échanges d'étudiants et de familles pour différents genres de camps de travail et les projets culturels conjoints seront encouragés et appuyés. Nous nous réjouissons de l'appui déjà donné aux Visites Interprovinciales, aux programmes entrepris par le Conseil Canadien des Chrétiens et des Juifs, par la Commission du Centenaire et d'autres organisations. Nous pensons que

le développement de ces derniers ainsi que des projets similaires contribueraient à établir la compréhension parmi les Canadiens, sans laquelle nous ne pourrions survivre comme nation. Les gouvernements provinciaux pourraient rendre disponible plus d'information dans leurs programmes locaux.

11. Education

a) Nous croyons que le français devrait être enseigné dans toutes les écoles anglaises et l'anglais dans toutes les écoles françaises, depuis la première année ou plus tôt, jusqu'à l'université. L'instruction dans une langue seconde est un avantage, non une corvée. L'engagement des professeurs devrait être basé sur la compétence et non sur leurs croyances personnelles.

12. Comme membres de La Voix des Femmes, nous croyons que le but premier de l'éducation devrait être de préparer l'enfant à devenir citoyen du monde. Notre programme scolaire actuel nous équipe à peine comme citoyen d'une partie de notre nation, encore moins comme citoyen du Canada et du monde.

13. Notre expérience dans La Voix des Femmes nous indique qu'un minimum de communication est effectivement atteint quand un peuple comprend la seconde langue sans nécessairement être capable de s'exprimer librement dans celle-ci. Chaque personne parle sa propre langue et est comprise.

14. Néanmoins, la connaissance d'une langue seulement n'est pas suffisante pour l'appréciation d'une culture. Certains de nos cours scolaires pourraient être développés à cette fin, par exemple les cours de littérature ne devraient pas être limités à la littérature de la langue maternelle mais devraient inclure la littérature de l'autre langue canadienne. Les cours de musique et d'art offrent de semblables possibilités. Le Canada a la chance d'avoir, par un accident historique, reçu en don les cultures anglaise et française; celles-ci s'enrichissent l'une l'autre par leurs différences.

15. c) On devrait éliminer tout ce qui tend à promouvoir une culture au dépend de l'autre dans les manuels scolaires et dans le matériel d'enseignement utilisé au Canada. Nous désirons en particulier que l'enseignement de l'histoire du Canada dans les deux langues soit suffisamment objectif pour qu'on puisse reconnaître que c'est la même histoire.



16. Des programmes de ce genre exigeraient l'échange de professeurs et, dans plusieurs cas, un entraînement plus poussé de leur part. Ces coûts élevés, comprenant les dépenses de voyage, possiblement l'égalité des salaires, de nouveaux manuels et les coûts administratifs, pourraient être supportés par le gouvernement fédéral à la suite d'ententes avec les provinces.

17. Echanges culturels

Quelques-unes des facilités pour des échanges culturels apparaissent dans les recommandations ci-dessus concernant l'éducation et les communications. Parce que ce continent est en très grande majorité d'expression anglaise, les Canadiens anglais devraient d'autant plus chérir cette culture française qui leur donne aujourd'hui une telle richesse de créativité artistique. En plus, il est à espérer que les groupes de diverses origines ethniques seront encouragés à conserver leur héritage propre. Comme le président des Indes l'a déjà dit: "Telle une personne douée de plusieurs talents, telle est aussi une nation douée d'une variété d'individus qui, dans leur totalité, sont plus grands que tout individu isolé."

19. Conclusion

Si le Canada peut résister aux menaces, non militaires mais vraiment réelles, à son identité, de l'intérieur et de l'extérieur; s'il peut éviter une séparation interne qui pourrait conduire à la destruction des cultures française et anglaise; alors seulement pourra-t-il, comme puissance moyenne, contribuer à la paix mondiale et à l'entente internationale.

LA VOIX DES FEMMES/VOICE OF WOMEN

Bureau national,  
341 ouest, rue Bloor,  
Toronto 5, Ontario.

Ce vingtième jour de juillet  
mil neuf cent soixante-quatre.





AUTEUR: La Voix des Femmes / Voice of Women  
Toronto, Ontario.

Mémoire de 5 pages; 8 recommandations

REMARQUES DE L'ANALYSTE:

Malgré les difficultés que pose le bilinguisme dans le mouvement, la Voix des Femmes croit que "des objectifs identiques rendent la coopération possible à travers le Canada et à travers le monde". Le Canada doit profiter des richesses que lui donne la présence des cultures française et anglaise. Les autres groupes ethniques représentent aussi une valeur culturelle à préserver. C'est seulement en conservant son identité, menacée à l'intérieur et à l'extérieur, que le Canada pourra, comme puissance moyenne, contribuer à l'entente internationale. Les recommandations, qui visent surtout à permettre aux deux cultures officielles de s'épanouir librement et à faire connaître les Canadiens les uns aux autres, concernent: Radio-Canada, les échanges d'étudiants, de familles et de professeurs, les programmes scolaires relativement à l'enseignement de la langue et de la culture secondes et les échanges culturels.

TABLES DES MATIERES:

PAGES

RECOMMANDATIONS:

"COMMUNICATIONS" .....	3, 4 (par. 8-10)
"EDUCATION " .....	4, 5 (par. 11, 14-16)
"ECHANGES CULTURELS" .....	5 (par. 17)

MEMOIRE:

LA VOIX DES FEMMES .....	1 (par. 1)
LA VOIX DES FEMMES ET LE BILINGUISME .....	1, 2 (par. 2)
LE CANADA ET LES PROBLEMES DE LANGUE ET DE CULTURE .....	2, 3 (par. 3-7)
"EDUCATION .....	4 (par. 12, 13)
"CONCLUSIONS" .....	5 (par. 19)

LA VOIX DES FEMMES

FONDEE: En 1960. Aucune affiliation politique.  
MEMBRES: Plusieurs milliers de femmes à travers tout le Canada.  
BUTS: Unir les femmes afin de travailler à obtenir des négociations pacifiques entre les nations, de s'élever contre la guerre et de faire appel à tous les dirigeants nationaux en vue de promouvoir la paix mondiale et l'amélioration des conditions de l'humanité.



BACKGROUND PAPERS

Brief #: 750-492

Voice of Women

TORONTO

A. INFORMATION ON ORGANIZATION

1. MEMBERSHIP

4,500 (no political affiliation)  
Organization founded in 1960.

2. OBJECTS

To provide a channel through which women of all nations may work together in promoting practical and constructive measures for maintaining the peace and security of the human family;

To arouse and educate world opinion in the support of such measures;

To co-operate with other groups of similar purpose and programmes in order that a climate of better international understanding be developed in which world powers may be helped to find peaceful methods of resolving international problems.

3. CURRENT PROJECTS

Sponsoring activities to further International Cooperation Year

Stimulation of public interest and government action on protection from fall-out

International Travel Missions

Continuing Campaign for a non-nuclear role for Canada in NATO and NORAD, increased support for UN peacekeeping force, and increased aid to underdeveloped countries

Continuing campaign for universal disarmament.

4. PUBLICATION

VOW Monthly Newsletter and periodic bulletins -

5. PREPARATION OF BRIEF

There were meetings of Provincial Committees and their conclusions were sent to the National Executive which wrote the brief.





B. QUESTIONING OF WITNESS(ES)

1. PROGRAMME & LIAISON SECTION

- p.1  
para.2                    You refer to the "common goals" and the "common aim" which have overcome friction between French and English Canadians in your organization. What common goals do you suggest for Canada as a whole?
- p.3  
para.2 - 8                In your comments on communications, you do not mention newspapers or magazines. What role can they play?
- p.4  
para.15                   Examples of "that which tends to promote one culture at the expense of the other".
- p.4  
para.16                   These recommendations would seem to impinge on current provincial jurisdiction in education. Intentional?
- p.4  
para.17                   Do you envisage any specific methods by which "ethnic groups of every origin can be encouraged to preserve their special heritages"?
- General                   Any ideas on how to implement the "equal partnership"? Constitutional changes? Etc.



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- General                      Any ideas on how to implement the "equal partnership"? Constitutional changes? Etc.



# The Voice of Canada League

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"a voice for English-speaking Canada  
in the great B & B debate"



**THE ISSUE** – Express ourselves **NOW** – or **LOSE BY DEFAULT**  
– in the current "crash program toward bilingual  
conduct of Canadian affairs"

**THE RISK** – **CANADA'S FUTURE**

Published by the National Headquarters  
VOICE OF CANADA LEAGUE  
P.O. Box 2430, Station "D", Ottawa 4, Ontario

September, 1965



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# The Voice of Canada League

"a voice for English-speaking Canada  
in the great B & B debate"

DECLARATION  
of the  
VOICE OF CANADA LEAGUE

WE HOLD this truth to be self evident - namely - that Confederation established a union of the British North American provinces which union was, according to the Quebec Resolutions, "effected on principles just to the several provinces" which joined the Union in 1867

WE BELIEVE that the "efficiency, harmony and permanency in the working of the Union" anticipated by the Fathers of Confederation, can be achieved only when no essential geographical, economic or social-racial part of the Union attempts to subvert the National will and purpose to self-serving or nationalistic aspirations

WE ASSERT that no part of the Nation may convert to its own designs and service the direction and control of our national growth, but must participate in common responsibilities at home, in North America, within the Commonwealth and throughout the world

WE CONTEND that the Canadian Federation does not deserve continued existence in a world already dangerously divided, if a minority part of this Nation is not fully dedicated to its preservation and to the enlargement of human freedom for all

WE QUESTION if this Nation can long endure where a part of its Union devotes itself to denunciation, disdain and destruction of the well-founded symbols and standards which are the signs of their own freedom

WE CHALLENGE that proposition which infers that the many should be heavily taxed or otherwise burdened for the benefit of those who refuse to bear their full part in the unfinished business of building a Nation under the just and fair terms of the existing British North America Act

WE DECLARE that the true Canadian is he who gives to his Country -- not he who takes from it or divides it

# CANADIAN DEBATE ON THE ISSUE OF BILINGUALISM FOR CANADA

## PART 1 - INTRODUCTION

As a result of numerous briefs submitted to the Royal Commission on Bilingualism and Biculturalism, growing reactions have suggested the importance of bringing together thinking Canadians who are *NOT in agreement with the program of the Commission*

An exploratory meeting was held in Ottawa on June 1 1965 -- when a group of persons - previously unknown to each other - met to express opinions concerning the "*crash program of culture conversion*" being conducted by the Royal Commission on Bilingualism and Biculturalism

It is being observed that the Commission - while ostensibly recording all reactions to its program, is, in fact, reporting and giving chief emphasis only to those submissions which most directly support its *pre-conceived policies* and its *predetermined objectives*

It is *NOT APPRECIATED* that our federal and some of our provincial governments, our courts, systems of education, government agencies such as: the CBC, crown corporations, air and rail transportation systems and certain of our large industrial interests are rapidly becoming *instruments of the "grand scheme"* for the quick conversion of the Canadian people into a *bilingual nation*

It is believed that a rapidly growing number of Canadians now realize there is both *NECESSITY* and *URGENCY* for the *DRAWING OF A DECISIVE and FIRM LINE* between the cultural and political aspirations of French Canadians and the cultural and *linguistic preferences* of the great majority of English-speaking Canadians ....Continued acceding to demands, threats and ultimatums -- aimed at fulfilment of aspirations of but *ONE PART* of Canada at the total expense of the greater part of Canada -- will serve only to *foster increasing lack of tolerance and lack of national harmony*

While it is felt important that all reasonable areas for co-operation with the Province of Quebec should be considered and supported, it is also felt vital that Canadian national development should progress according to our capacity to offer *proportionate recognition and aid to all other parts of Canada*

At the first of the Ottawa meetings, it was unanimously agreed to invite other Canadians - as individuals and as groups - to share in discussions concerning attempts of the Bilingual and Bicultural Commission to "motivate" the entire population of Canada into accepting the wishes of a very small minority group of the Canadian population

A CANADIAN CHARACTERISTIC - and a DANGER -- By our very complacency and lack of articulateness concerning our real desires - OTHERS are using this curious facet of Canadian character to assume they have the rights, authority and power to demand, threaten and issue ultimatums -- while DESIGNING OUR NATIONAL FUTURE entirely according to their own MINORITY ASPIRATIONS -- but without reference to the feelings and wishes of the GREAT MAJORITY of our total population

QUESTION - Are we to ask our children of today and their children of tomorrow to pay the too-high price of our own failure to express our convictions NOW ?

THE PRICE - in the face of a developing CRISIS - such as the Royal Commission on Bilingualism and Biculturalism has already reported is even now upon us - may well prove a continuing and increasing LACK OF TOLERANCE and LACK OF NATIONAL HARMONY FOR GENERATIONS TO COME

NOTE - In order to provide valid basis for a better understanding by both English and French speaking Canadians, it was decided to analyse the primary reasons for current attempts at persuasion for the so-called "French Fact" or for "dualism" for Canada

The following summaries of discussion recordings are offered for review by interested individuals and groups who may wish to supplement their own discussion material:

## MEMORANDUM -

### PART II - OBSERVATIONS

a) PRIMARY causes of unrest originating in Quebec

b) GENERAL - upon which beliefs and feelings of English speaking Canadians are based

PART III - BELIEFS and FEELINGS of thinking Canadians - based upon actions, statements and demands of French-speaking Canadians

PART IV - RECOMMENDATIONS - from English-speaking Canadians

" major recommendations

" supplementary recommendations



NOTE - while many general and specific shades of opinion have been received from serious thinking English-speaking Canadians - certain of these are indicated in Memoranda II III and IV with marginal asterisks (\* \*\* \*\*\*) as suggesting points of primary concern at this stage of the great "B & B Debate" and its considered implications for our **NATIONAL FUTURE**

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OF SPECIAL IMPORTANCE - a large number of French-speaking Canadians are NOT supporters of the envisaged NEW ORDER to convert Canada into a bilingually-conducted and managed country

- Very many French-speaking Canadians desire to be known as "Canadians" and would welcome opportunities to avoid being considered as hyphenated-Canadians

- The Voice of Canada League will welcome opportunities for co-operation with French-speaking Canadians towards the cause to confirm the desire for a single-purpose NATION OF CANADIANS -- whether speaking in French or in English or in both languages

At this stage - Canadians are concerned that elected representatives to our federal and provincial governments should become less concerned with personal and party considerations and show more evidence of willingness to *recognize and to represent the wishes of the great majority*

Canadians - all over Canada - should NOW become more articulate concerning the shape they want the CANADA OF THE FUTURE to take and Canada's quiet revolution should NOW - once and for all - AMICABLY SETTLE all those inter-provincial, inter-racial and inter-religious questions which for a century have impeded our social, cultural, political and national progress

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## MEMORANDUM -

published by the Voice of Canada League

*PART IV* - re Canadian Debate upon the issue of  
Bilingualism for Canada

## RECOMMENDATIONS -

based upon observations, feelings and beliefs  
of English speaking Canadians

### GROUP I -

recommendations of URGENT and major importance

\*\*\* 1) that ALL CANADIANS - not just French Canadians - should be permitted equal rights and equal opportunity to *freely express views and wishes* concerning the future development of Canada -- without

a) fear of reprisals, intimidation or discrimination

b) being labelled radical and immoderate by the Royal Commission on Bilingualism and Biculturalism or by those more concerned with political considerations than with the majority wishes of the Canadian people

\*\*\* 2) that there is URGENT NEED to draw a decisive and FIRM LINE -- beyond which Canadians need not yield their majority rights for the linguistic educational, philosophical, religious and multicultural development of Canada

- \*\*\* 3) that French-speaking Canadians - who originally left Quebec for reasons of dissatisfaction with conditions within Quebec - and who moved to other parts of Canada - should abide solely by the programs in effect under their respective provincial and national governments -- just as all others who emigrated from other lands to any other part of Canada are expected to accept their new life as **CANADIANS ONLY** and not as any form of hyphenated-Canadian
- \*\*\* 4) that - whereas the original terms of reference of the Royal Commission on Bilingualism and Biculturalism have proven purposely limiting in scope while unlimited in time
- whereas the time-consuming and costly effort has definitely tended to create and to develop feelings of lack of tolerance and actual disunity among Canadian peoples
- \*\*\* therefore - be it recommended that the *entire program of the Royal Commission on Bilingualism and Biculturalism be discontinued* in order to permit return of federal and provincial governments to the primary responsibilities expected at the times of their appointments by their electorates
- \*\*\* 5) that if the Government and the Royal Commission on Bilingualism and Biculturalism persist in forcing the issue of bilingualism, biculturalism, "dualism" or the myth of the so-called "French Fact" upon the total Canadian population -- the whole question should be resolved by means of a *national referendum* - honestly worded - to result in a clear, decisive and final expression of the wishes of the total population of Canada
- \*\*\* 6) that our Canadian Constitution and our Confederation be **NOT CHANGED** to oblige Canadians by law to accept duality of language and management for the conduct of our national affairs

# The VOICE of CANADA League

## Program of Action

THREE COMMON QUESTIONS - of importance and urgency to Canadians

- 1) WHAT CAN I DO?
- 2) WHO WILL SPEAK FOR US?
- 3) IS THERE A SOLUTION?

A PLAN FOR ACTION - THREE PHASES

### PHASE I - WHAT CAN I DO?

- 1) JOIN the VOICE of CANADA League
- 2) remember - English-speaking Canadians have been accused of being complacent and inarticulate about desires for our future
- 3) WARNING - OTHERS are using this curious facet of our Canadian character to assume authority and power to DESIGN OUR NATIONAL FUTURE for their MINORITY ASPIRATIONS -- but without reference to the feelings and wishes of the GREAT MAJORITY of our total population  
- since the start of the "B & B Commission" program "professional motivationists" have been guiding well-organized groups to plans for extending the influence and control of French language promoters throughout the whole of Canada
- 4) remember - TIME is now VERY LIMITED -- if we are to preserve those privileges of being "CANADIAN" which have developed so gradually during our own history as a nation

\*\*\* 5) remember finally - The RISK -- loss of MAJORITY RIGHTS by DEFAULT -- if we remain silent TOO LONG

\*\*\* (see listing of losses of privileges to English-speaking Canadians on reverse side of the VCL Membership Application form)

### PHASE II - WHO WILL SPEAK FOR US

FIRST - begin to SPEAK FOR YOURSELVES - PARTICIPATE in the designing of YOUR OWN NATIONAL FUTURE

- Speak Out Now - Take a clear, firm and decisive stand against "bilingualism for the conduct of Canadian affairs"



SECOND - YOU have elected and YOU are taxed for highly-paid representatives to your Municipal, Provincial Legislatures and to your PARLIAMENT OF CANADA

- INFORM your representatives of YOUR individual and group feelings

- ASK - even INSIST that YOU HAVE VOTED so that your representatives may STAND UP in the Provincial Legislatures and in the PARLIAMENT OF CANADA to DEBATE -- in FAVOR -- of your MAJORITY RIGHTS

THIRD - form a local or regional BRANCH of The VOICE of CANADA League

- keep your constituency representative fully informed of your firm recommendations for a ONE-LANGUAGE and UNITED CANADA

- send your comments and your recommendations to the National Office of The VOICE of CANADA League

- The Movement's National Office will endeavor to follow up YOUR important recommendations at Parliament Hill - Ottawa

CAUTION -- it is "NOW TIME FOR ACTION" -- DO NOT DELAY - PARTICIPATE NOW OR -- Risk LOSS BY DEFAULT \*\*\* review the vital losses of privileges of being Canadian - reverse side of Membership Application Forms

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PHASE III - IS THERE A SOLUTION?

ANSWER - THERE MUST BE - but not an easy or quick solution

SUGGESTION - "a REASONABLE SOLUTION - As Others See Us

"CANADIANS ALL" might progress more amicably if they were to develop at least a MODEST SENSE of NATIONALISM - as "CANADIANS"

INSTEAD of taking this very big and still politically young country for granted -- spend some of our time THINKING and ACTING with more evidence of PRIDE IN BEING "CANADIANS" or of belonging to our unique "ONE NATION OF CANADIANS"

THEN - gradually but definitely

- ALL CANADIANS
- English-speaking
- French-speaking
- all other ethnic origin Canadians

-- together making up our total "multicultural mosaic of Canadians" could enjoy new harmony

-- to the point where the present "tolerance factor" would become unnecessary, forgotten and replaced by

- common interests
- common desires
- common progress

toward full national development as  
"CANADIANS"

THE ALTERNATIVE - perpetual LACK OF TOLERANCE and HARMONY between TWO LANGUAGE GROUPS

The CHOICE - available for MAJORITY DECISION among all Canadians

\*\*\*..THE RISKS -

of Converting Canada into a Bilingually-Managed Country

- 1) Loss of important *RIGHTS OF CITIZENSHIP* - provided under our Canadian Bill of Rights — freedom to express opinions without fear of intimidation
- 2) Loss of rights to *APPOINTMENTS* to positions of managerial responsibility in our nation-building fields of: education, civil services, commerce and industry — and loss of opportunities for *PROMOTIONS* for many of our country's most able citizens in all fields of endeavour
- 3) creation of an "*ELITE OF GOVERNMENT*" — self-selected — to conduct Canadian affairs according to minority aspirations but at the expense of our Canadian population majority
- 4) greatly increased taxes to pay for considerably *HIGHER COSTS* of: education, communications and national production
- 5) perpetual *LACK OF TOLERANCE BETWEEN TWO LANGUAGE GROUPS*

\*\*\* A *SINGLE EXAMPLE* (among many) of unreasonably high and unnecessary costs of a bilingual program for Canada — undertaken by just one department of government —

the recently announced cost of nearly \$2,000,000 to publish a single brochure "explaining" the new Canada Pension Plan

#### NOTES:

- 1) "explanation unnecessary" claim concerned critics — since plan becomes effective by law and all provinces *BUT QUEBEC* will participate
- 2) brochure *DOUBLE NORMAL SIZE* because of two languages
- 3) *COST* of translating and publication — *MORE THAN DOUBLE* one-language costs
- 4) explanation for printing in French (while *NOT WANTED IN QUEBEC*) "the only method that could be devised to carry the explanation to French-speaking Canadians in other parts of Canada" — (representing very small percentage of minority groups residing across English-speaking Canada — most able to read English)
- 5) English-speaking Canada must pay the unnecessary and unreasonable proportionately greater costs — suggesting to many "a gross misuse of public funds"
- 6) for *PRACTICAL PURPOSES* the spending of such large public funds was unnecessary Why then was it done? — except to appease the few who insist that all Canadian public documents *MUST BE PRINTED IN FRENCH* — whether needed or not!?!

*QUESTION -- Which is the DEMOCRATIC WAY?*

- a) to allow a very few (a small percentage of but 1/8 of our total population — currently agitating for bilingual conduct of Canadian affairs) to determine Canada's national policies?

OR b) to allow the very great majority their important democratic rights to *VOICE THEIR DESIRES FOR CANADIAN POLICY DIRECTION?*

*SOLUTION — Quick and Final — possible through a NATIONAL REFERENDUM — honestly worded — to determine the TRUE WISHES OF OUR CANADIAN POPULATION*

## OF NATIONAL IMPORTANCE

### OBSERVATIONS —

- 1) Neither the present Federal Government, nor any Provincial Government, nor their parties in opposition have been given a *MANDATE* by their electorates to *IMPOSE BILINGUALISM UPON THE TOTAL OF OUR CANADIAN POPULATION*
  - 2) The Federal Government and some Provincial Governments have shown increasing evidence of readiness to *ASSUME* they *HAVE* been given such a *MANDATE* by their electorates
  - 3) The unreasonably high and non-productive costs of such a program are expected to be borne by English-speaking Canada for generations to come
  - 4) the *IMPLICATIONS* of a program of bilingual conduct of Canadian affairs have *NOT BEEN CLEARLY EXPLAINED* to English-speaking Canada
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### RECOMMENDATIONS —

- 1) that the Federal Government and any interested Provincial Governments should *FORTHWITH* offer *CLEAR* and *COMPLETE* explanations of the full *IMPLICATIONS* of converting Canada into a bilingual country
  - 2) *THEN* — the Canadian people themselves should be allowed their full democratic rights to decide for themselves — *ONCE AND FOR ALL TIME* — whether they desire Canada to have its affairs managed and conducted according to a program of bilingualism
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MEMORANDUM to - The Royal Commission on Bilingualism and Biculturalism  
from - The VOICE of CANADA League - Ottawa

SUBJECT - "Bilingual Control of Canadian Affairs"

We understand these may be among final days left for Canadians to express themselves on the question of bilingualism-biculturalism for Canada

Across Canada hundreds of thousands of Canadians - of many ethnic origins - are deeply concerned at the attempts by a small but aggressive minority to impose the use of a SECOND and UNWANTED LANGUAGE upon the great majority of Canadians. The "grand scheme" is proving costly, divisive and disruptive to Canada's well-being.

There is a growing voice of dissent concerning the hitherto one-directional thinking on the issue of bilingualism for Canada. Part of this opinion has found expression in the Voice of Canada League. This movement - although only recently formed - has received wide-spread and rapidly growing support. The attached brochure presents some of its views and objectives.

The Royal Commission on Bilingualism and Biculturalism has produced its now famous preliminary "CRISIS REPORT". While disclaiming desire to brandish the word "crisis" unnecessarily, the word appears no less than 13 times within two pages of its report preamble. We therefore conclude a "crisis" has indeed become a reality. But - a QUESTION must be asked:

"Has not the crisis been created - very largely by the work of the Commission itself?"

This Commission has become like no commission ever before experienced in Canada. Most commissions are appointed to inquire, to assess and to recommend -- for the benefit of the great majority involved in the subjects causing their creation. But this Commission commenced by working to preconceived policies and towards predetermined objectives. Finally, while actually recording opinions at variance with its predetermined objectives, it has been guilty of lending greatest weight, recognition and recommendation to those submissions expressing agreement with its own original objectives.

Another QUESTION: "What real resulting value, therefore, may be expected by the greater majority of Canadians whose views may differ with the views of the Commission itself?"

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We are NOW left in dire need to discover the VITAL ISSUES in the current debate about and efforts towards bilingual control of Canadian affairs.

Let us admit at once, it must be forever a matter to the credit of those who organized so quickly and somehow managed to gain control of public services and public funds to promote their long-slumbering but now rapidly developing cause for a bilingually-controlled Canada. They have been well organized, highly financed, and generously assisted by professional propagandists, motivationists and even "twistivationalists". And they have even been supported and aided in their cause by a FOREIGN POWER - which is itself in need of help for its own similar international crusade.

But NOW - It is time to recognize the REAL ISSUES causing the direction of the "bilingual crusade". These issues must include some of the following factors:





ISSUE #1 - the cry is no longer merely for use of the French language in the Parliament of Canada or in the courts of Quebec By now the terms of the BNA Act are more widely understood than ever before Because French Canadian politicians have felt the terms of the BNA Act are not sufficiently "enabling" for their own purposes, they NOW want to "change the constitution" -- such changes to be made only according to their own way of thinking and without regard to the feelings of all other Canadians

ISSUE #2 - that UNILINGUAL FRENCH CANADIANS may travel and work outside the Province of Quebec -- WITHOUT NEED TO LEARN THE ENGLISH LANGUAGE

ISSUE #3 - ONE of the THREE FORCES to gain by the crusade is one that - which long ago - set the French language as the "shield of the faith of the French Canadian" This single and long-time issue has indeed been precisely explained by their own leaders - for action by their own followers

ISSUE #4 - The CANADIAN POLITICIAN has proven himself - of recent years - to be more and more prone to disregard those who have elected him to represent their interests in the Parliament of Canada

Instead, he has been trained to think in terms of "political considerations first" - or - in terms of how long he can remain in power - regardless of his responsibilities to his electors He is called upon to preserve his political seat by constantly catering to the large block of non-independent thinking votes he believes are available from one part of Canada only Any deviation from this course; any attempt to debate against the unwanted spread of bilingual control of Canadian affairs is considered a serious "party-damaging effort" And each party has found its own methods for dealing with such "independent thinkers"

All in all - raising the QUESTION:

What Can Be Done to restore public confidence in the responsibility of Parliament to the majority of its electors ?

ELECTION MANDATE: No party can claim a mandate for action upon critical national issues - particularly an issue involving our national constitution - IF it has not had the courage to put that critical issue squarely before the people at the time of a general election

The election just passed in Canada DID NOT offer the electorate any chance to express itself on the VITAL ISSUE of "converting Canada to a system of bilingual management"

No party - past government or opposition - felt courageous enough to take the people of Canada into its confidence on this VITAL NATIONAL ISSUE Perhaps the Canadian people DID indeed react to this lack of confidence by showing their concern during the recent voting -- since they did not give any party a clear working majority vote of confidence !

That the issue of "bilingualism for Canada" was indeed MORE of a KEY ISSUE than many of the so-called issues bandied about during the election campaign - should be plainly evident by the following simple facts:

- 1) hearings of the Royal Commission on Bilingualism and Biculturalism were SUSPENDED UNTIL AFTER THE GENERAL ELECTION
- 2) the Premier of the Province of Quebec conducted a pre-election tour of Western Canada for the stated purpose of carrying his "thinking" his planning and his "shock treatment" into Western Canada
- 3) one result of the unnecessary "shock treatment" was the quick and decisive rejection of certain key proposals A provincial leader of another province and his cabinet were quick to state that the Government of the Province of Quebec should IN NO WAY consider itself responsible for French-origin Canadians now residing outside the Province of Quebec



ISSUE #5 - Another - and an OUTSIDE FORCE - participating in our current Canadian debate on Bilingual Control of Canadian Affairs - stems from the course of the leader of the Government of France This concern has been publicly expressed in terms to indicate that:

"Unless the use of the FRENCH LANGUAGE is immediately and energetically sponsored - around the world - it will cease to be a language for international communication"

- hence the rush towards France-Canada bilingual-bicultural pacts --
- to establish a prime example of how well this thinking can be made to work - "in Canada"
- hence the training of senior Canadian Government civil servants in the French Government School of Civil Service Administration
- hence the commencing of Canadian university-sponsored courses for bilingual management of Canadian education, commerce and industry

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We are now left with a single remaining IMPORTANT TASK and OBLIGATION to face -- that of

"stating clearly the FULL IMPLICATIONS OF A PROGRAM of BILINGUALISM FOR CANADA"

The executive and members of the Voice of Canada League cannot pretend to offer all the answers relating to the "full implications" of the grand scheme Instead, we consider this to be a PRIMARY FUNCTION AND RESPONSIBILITY of the Royal Commission on Bilingualism and Biculturalism

The people of Canada are NOW entitled - BEFORE it is TOO LATE - to a precise and honest statement concerning the REAL IMPLICATIONS OF BILINGUALISM FOR CANADA The issue is too vital - for our present and our future generations to leave decisions to those who prefer to work "behind the scenes" and without reference to the Parliament of Canada

The best we can do - at this late date - is to suggest SOME of the "implications of bilingualising Canada" Some of the implications are already being recognized and experienced, others may be recognized too late !

Just as the real implications of SEPARATISM have been analysed - found wanting - and REJECTED as TOO COSTLY and UNDESIRABLE by those who earlier raised the issue of "separatism" for their own consideration -- so it is NOW VITALLY IMPORTANT that Canadians be given the opportunity to recognize, to consider and to decide upon implications of a nature which must affect Canadians for generations to come

We therefore suggest the following must be included among implications to be considered at this time:

- 1) Loss of important RIGHTS OF CITIZENSHIP - provided under our Canadian Bill of Rights -- freedom to express opinions without fear of intimidation
  - this IS happening in Canada NOW
  - in certain quarters Canadians are being cautioned about expressing their personal opinions on the issue of bilingualism
  - some have faced threats of loss of promotion - even loss of position
  - others have faced threats of loss of long-standing business trading relations
  - others are being persecuted because they will not agree to instructions concerning property control and related matters

When "warnings, threats and even ultimatums" are being received by Canadians who feel they have a natural right to express opinions contrary to those held by others -- all such experiences provide cause to question the system which creates an atmosphere for such lack of tolerance between two debating groups

- 2) Creation of an "ELITE OF GOVERNMENT" -- self-selected -- to conduct Canadian affairs according to minority aspirations but at the expense of and without regard to the wishes of our Canadian population majority

Unfortunately for Canada - a number of ostensibly well-meaning English-speaking Canadians pretend to assume a mantle of broadmindedness -- when in reality - they succeed best at becoming the tools of a system of appeasement for political considerations

A rapid "down-grading" of quality of Canadian Civil Services may be expected IF appointments are to be based only upon a curiously-interpreted standard of bilingualism -- rather than upon merit and capacity for the work at hand





- 2) continued - Already - growing concern and feelings suggest that "morale" in our Canadian Federal Civil Service may have reached an all-time low !
- 3) Loss of rights to APPOINTMENTS to positions of managerial responsibility in our nation-building fields of: education, civil services, commerce and industry and loss of opportunities for PROMOTIONS for many of our country's most able citizens
  - inviting temptation if not actual decision to MOVE OUT OF CANADA to countries which appreciate capacities, rather than nationalistic tendencies of the individual
- 4) greatly INCREASED TAXES to pay for considerably HIGHER COSTS of: education, communications and national production
  - bilingual programs are NOT PRODUCTIVE PROGRAMS -- their costs are substantially out of proportion to production and convenience to majority populations
- 5) insistance upon IMPOSING bilingual control over Canadian affairs will NOT SOLVE CANADA'S GROWING NATIONAL PROBLEMS Such a course will tend to prove itself divisive and to perpetuate and enlarge upon a lack of tolerance - artificially and needlessly created - between two language groups

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While French-speaking Canadians are now served by voiciferous, energetic and well-financed professional motivationists - and "twistivationists" -- English speaking Canadians have tended to ignore the real issues at stake

Very generally speaking - it seems that those English-speaking Canadians located within the "buffer zone" in Canada - between the two main language groups - have experienced some cause for serious concern English-speaking Canadians located in our Maritimes and in our Mid-West and Far Western Provinces, are prone to feel they are "too far removed from the source of agitation and that they "CANNOT BE AFFECTED" These are the Canadians who risk losing most by mere DEFAULT - because they may well come to realize -- TOO LATE -- that they too can lose those important privileges of being Canadian which have been earned during our long period of national development

Generally - English-speaking Canadians just have NOT BEEN ARTICULATE ENOUGH And - upon the comparatively few occasions at attempts to reply, we have too often tended to confine thinking to too-narrow limits -- based upon self-segregating interests We have too often expressed ourselves in "country-of-origin" terms -- rather than in "ALL CANADIAN" terms A few QUESTIONS for Canadians to answer:

WHAT IS THE MATTER WITH USING THE WORD "CANADIAN" more ?

WHAT IS THE MATTER WITH DEMONSTRATING SOME SENSE OF PRIDE in the fact that we do have a CANADIAN NATION ?

WHAT IS THE MATTER WITH TRYING to continue to develop as a NATION OF CANADIANS -- and not as a nation of perpetually-hyphenated Canadians ?

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Because ONE PART OF CANADA has raised its own brand of nationalism, it has also recently tended to facetiously propose that other large ethnic groups within Canada might do the same Of course, this is merely a "mischievous proposal" -- since it is a very unrealistic proposition to develop at this stage of our Canadian national development Let us not forget two basic facts about our original Canadian development:

- 1) CANADA is - without any question - A BRITISH DESIGNED COUNTRY  
This is a SIMPLE FACT OF HISTORY
- 2) This is the key factor which has proven itself to be responsible for attracting so many from other countries



By now - the millions of Canadians whose ethnic origins must be regarded as other than either British or French - have come to Canada because of their belief in the soundness of our original constitution They came because of their belief in an opportunity to become "Canadians"

They DID NOT come to Canada with intentions of remaining forever identified with the some 45 countries which have contributed to our population They came with the full realization that - while remaining absolutely free to preserve interests in their traditional cultures - they would - nevertheless - expect to become "assimilated" into the life of Canada

This very large part of our country have demonstrated readiness to ASSIMILATE and to recognize that the process of assimilation will continue naturally and uninterrupted - regardless of efforts by any one group to turn back hands of history clocks or to self-segregate itself from the single national purpose of our Canadian way of life

We cannot now - at this state of our development - honestly propose that a total of one-third of our population should decide whether they wish to be - henceforth - identified as English-Canadians or as French-Canadians !

Consequently - all the recent cry for multi-language schools is nothing more than a facetiously-introduced and mischievously-contrived scheme - which - if pressed further - will serve only to cause growing dissention and a progressive lessening of unity in Canada for our future

Let all those of our multi-racial origin groups recognize they have an obligation to consider themselves as CANADIANS ONLY -- without hyphenation of interests or loyalties in any form

To this necessary proposition we appeal equally to those who may now tend to think of themselves primarily as French-Canadians and even as English-Canadians

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CONCLUSION -- an appropriate quotation --

"A people may want a free government But IF - from carelessness, cowardice or want of public spirit, they are unequal to the exertions necessary for preserving it; IF they will not fight for it when attacked; IF they can be induced to lay their liberties at the feet of those with enough power to subvert their institutions - THEN they are UNFIT FOR LIBERTY and THEY ARE UNLIKELY TO ENJOY IT VERY LONG !"

(John Stuart Mill)

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Memorandum submitted by

( The Voice of Canada League  
Deane H Russell  
Deane H Russell - President





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VOICE of CANADA LEAGUE

"a voice for English-speaking Canada  
in the great B & B debate"



APPENDIX to MEMORANDUM of the Voice of Canada League

For submission to The Royal Commission on Bilingualism and Biculturalism

O t t a w a - December 16 1965

The following observations, thinking, recommendations and questions received by the Voice of Canada League from Canadians across Canada --

The average Canadian is becoming increasingly concerned and even alarmed at the now rapid progression of events which suggest that he - as an average Canadian - may soon learn he is to have NOTHING TO SAY about whether bilingualism and biculturalism WILL BE IMPOSED UPON HIM - or whether he may enjoy any voice in deciding he simply DOES NOT WANT such a program for the future of Canada

We are being faced with ultimatums from many quarters -- all telling us what we MUST EXPECT for our future Here are but a very few of the many and still growing examples --

- spokesmen for a crown corporation are now telling all Canadians what they MUST EXPECT by way of public entertainment and "public education" through the CBC from now on -- paid for, of course, not by the few who are agitating for biculturalising the CBC, but paid for by the great majority of Canadians who DO NOT WANT such entertainment or such propaganda-like education through their television sets
- a professor in charge of public relations (or is it "research") for a very large Canadian labor union can manage to have a spokesman pretend their total membership is in favor of biculturalism for all of Canada
- other crown corporations are seizing upon every opportunity to IMPOSE BILINGUALISM upon Canadians who never before had to contend with the subject Examples of such ASSUMPTIONS OF AUTHORITY and POWER include:
  - 1) FRENCH-first announcements for the serving of dinners on trains operating in non-French-speaking communities
  - 2) presenting FRENCH ONLY customs declaration forms to English-speaking air passengers disembarking at an Ontario airport from flights originating in Central United States
  - 3) costly printing of bilingual government brochures which are NOT DESIRED by the Province of Quebec and which are NOT DESIRED in the French language by other provinces
  - 4) positioning of FRENCH ONLY MOTOR VEHICLE TRAFFIC SIGNS along our Federal District Commission Driveway in the Capital of Canada, and introduction of bilingual street signs in the City of Ottawa - where the language spoken and understood is predominantly English
  - 5) coercing of senior civil servants to take "crash courses" in the FRENCH LANGUAGE when - at their rather late years of life in the public service, they cannot expect to become fluent in another language
  - 6) intimidating of large Canadian business corporations into bilingualism and even French-unilingualizing business forms and correspondence directed to English speaking Canadians
  - 7) renewal subscriptions to regular investors in Canadian utilities being received by English-speaking subscribers in FRENCH LANGUAGE FORMS ONLY
  - 8) simultaneous translation equipment introduced at professional conventions - when small percentage of delegates understand French and when all delegates understand English
  - 9) providing FRENCH ONLY brochures to English-speaking applicants for Central Mortgage and Housing Corporation information
  - 10) telephone answering of Crown corporation services in FRENCH FIRST
    - " " of certain departments of Federal Government in FRENCH FIRST
    - " " of Bell Telephone Company of Canada - sometimes tried in French first -- all-French if inquirer satisfied with FRENCH when first used





QUESTION - BY WHOSE AUTHORITY are all these and very many more similar examples of an unwanted language and an unwanted culture now being IMPOSED upon the people of Canada?

Certainly - the Government of Canada has NOT BEEN GIVEN A MANDATE by its electorate to ASSUME SUCH AUTHORITY AND POWER which must affect Canadians for generations to come

This AUTHORITY has simply been ASSUMED but never intended at times of appointments And this authority has been ASSUMED largely by government officials responsible for internal policy making within our Federal Government and by similar officials within the government of the Province of Quebec

OBSERVATIONS

- since the Royal Commission on Bilingualism and Biculturalism has certainly learned by now that very many Canadians DO NOT DESIRE to have either bilingualism or biculturalism imposed upon them
- since the Commission really does not know the precise ratio of those opposed to those in favor of bilingualism for Canadian life
- since Canada - as a whole country - is being subjected to increasing DEGREES OF IMPOSITIONS of bilingualism
- since those most actively agitating for biculturalism for Canada represent barely 12-13% of our total Canadian population

we are obliged to ask yet another IMPORTANT QUESTION --

WHY THEN cannot the real wishes of the OTHER 87% of Canadians be more precisely, democratically and finally determined by the one means available to government and population alike?

This CAN BE DONE by the asking of a simple - honestly worded - QUESTION in the form of a NATIONAL REFERENDUM -- with decision of the great majority of Canadians to be FINAL AND BINDING upon ALL CANADIANS

With the QUESTION quickly and democratically settled, we may all get back to the process of developing our country as a NATION OF CANADIANS -- without rancour and with NATIONAL WILL for serious cooperation upon matters of full national concern throughout all parts of Canada

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7-2-3-4-5





The University Women's Club of Edmonton is a branch of the Canadian Federation of University Women.

The aims of the University Women's Club of Edmonton are:

- (a) to promote educational interests, especially those of women in the province of Alberta;
- (b) to encourage women students in university work by the granting of academic awards;
- (c) to stimulate the interest of university women in public affairs and to afford an opportunity for the expression of united opinion;
- (d) to maintain and improve the economic, legal and professional status of Canadian women;
- (e) to develop friendly understanding among university women through cooperation with the Canadian Federation of University Women and the International Federation of University Women.

The membership of the University Women's Club of Edmonton is



BRIEF

Submitted to the Royal Commission on  
Bilingualism and Biculturalism

by the

University Women's Club of Edmonton

May 1964

Mrs. P.E. Gishler  
10946 - 84th Avenue  
Edmonton, Alberta





Summary and Conclusions:

We, the University Women's Club of Edmonton are of the opinion:

1. That Canadians in all provinces should be encouraged to feel they are a part of the whole country, and proud of their achievements together. To this end a strong central government is necessary which could take into consideration the special needs of every province and give necessary economic aid.
2. That this objective might perhaps be attained by: Fed Dept  
  - a. developing provincial education programs for teachers of French at the elementary level in English-speaking provinces, and vice-versa in Quebec,
  - b. the use of text-books on Canadian history, and in the English and French languages courses which could present to the pupils a more sympathetic picture of the two Canadian cultures.
3. That communication between English-speaking and French-speaking Canadians is of vital importance, and until more Canadians are bi-lingual, this might perhaps be accomplished by:   
  - a. the translation of typical T.V. and radio programmes into the major language of each province,
  - b. the translation of the most important books written by Canadian authors in both languages, and
  - c. the placing of some bilingual staff members in national tourist and information offices, in order to encourage travel by French-speaking Canadians in the English-speaking provinces, and vice-versa.



## Résumé et Conclusions:

Nous, les Dames Universitaires du Club d'Edmonton, sommes d'avis:

1. Que les Canadiens de toutes les provinces devraient être encouragés à se considérer comme faisant partie de tout le pays, et à être fiers de leurs accomplissements côte à côte. A cet effet il nous faut un solide gouvernement central, qui pourrait prendre en considération les besoins spéciaux de toute province, et donner l'aide économique nécessaire.
2. Que, pour atteindre ce but, on pourrait peut-être
  - a. développer d'avantage des programmes d'entraînement de professeurs de français au niveau élémentaire autant que secondaire, dans les provinces anglaises, et vice-versa en Québec.
  - b. faire usage de livres et de textes pour les cours d'histoire du Canada, et des langues française et anglaise, représentant aux élèves des images plus sympathiques des deux cultures.
3. Que la communication entre Canadiens de langue française et de langue anglaise est une question d'importance vitale, et jusqu'à ce que plus de Canadiens soient bilingues on pourrait peut-être atteindre ce but par:
  - a. la traduction des programmes typiques à la T.V. et à la radio dans la langue majeure de chaque province,
  - b. la traduction des livres les plus importants par les auteurs canadiens des deux langues, et
  - c. le placement de personnel bilingue dans les bureaux nationaux de renseignements et de tourisme pour encourager les Canadiens français à visiter les provinces anglaises, et vice-versa.





BRIEF

Submitted to the Royal Commission on  
Bilingualism and Biculturalism

by  
the University Women's Club of Edmonton

May 1964

1. The University Women's Club of Edmonton wishes to emphasize the fact that we are all Canadians, whether we speak French or English, and that for the sake of the future of Canada in the western world and the mutual well-being and progress of the two groups, this must be the cornerstone in any changes made in our constitution and must be always kept in mind as we seek to bring French-speaking and English-speaking Canadians closer together.
2. For this reason, a strong central government is absolutely necessary. Any special concessions given to one province would inevitably be followed by demands from others. Nevertheless, as the bicultural character of Canada must rest on a firm basis of equal economic opportunity and prosperity in French-speaking and English-speaking Canada, and as Quebec has fallen behind the rest of Canada economically because of a different emphasis in its educational system, it (Quebec) should be given special consideration.
3. We feel that the things the French and English have in common should be stressed. For example, a fairly long period of living together amicably in this country, a proud history of exploration and development of the west and the north; and the formation, made possibly by French and English working together,



- 2 -

of a nation, civilized and prosperous, with some authority among much older nations of the world. This has been accomplished, starting from an empty land of frightening size, in less than three and a half centuries. We believe that the B.N.A. Act has been the unifying factor and would be a solid basis on which to continue to build the country. In our opinion the accomplishments of French-speaking and English-speaking Canadians together should be emphasized by the provincial education departments

1. Through their teacher-training programmes
2. Through their text books on history, and on the French and English languages.

Each culture has much to offer to the other, and Canadians have at this time a unique opportunity to strengthen confederation and make this country truly civilized and harmonious, a more powerful influence in the western world because of its dual nature.

4. We feel that in order to integrate Canada more completely while preserving those different traits of the two founding races which are our legacy, communication between the two groups is of vital importance, and in this field we have a few suggestions to offer.

5. It is desirable that Canada become more bilingual than at present, and we would support provincial efforts to attain this by changes in their education departments. The Alberta Department of Education is now taking steps to improve the situation. However,





- 3 -

this must necessarily be a long process, and in the meantime we suggest that more be done in the translating of books and T.V. programmes.

6. Mass media could be exploited to create an understanding in one group of the principles, unique characteristics and philosophy of the other major group. As these ideas are difficult to portray, it is recommended that the programmes be presented in the language of the majority in each province.
7. We recommend that the C B C undertake a regular weekly interchange of French and English television programmes. As it may be difficult to persuade advertisers to sponsor this type of programme, it is recommended that it be financed by the C B C itself. The suggested exchange would be as follows:

1. An English translation of a French documentary programme on Quebec, or a French play, to be produced on the C B C TV English network.
2. A French translation of an English documentary film, or an English play whose subject matter pertains to English Canada, to be produced on the C B C T V French network.
3. Occasional programmes demonstrating the customs and way of life of the other minority groups in Canada, e.g. German, Ukrainian, Italian. These programmes to be produced in English in the English-speaking provinces and in French in Quebec.



4. In areas where there is no television coverage it is suggested the same type of programme be produced on radio.
8. So that each group would feel at home anywhere in Canada, and perhaps to encourage wider travel by French-speaking Canadians, we suggest that the government of Canada gradually staff the information offices and tourist bureaux in all national parks with some bilingual people.
9. With regard to communication between French-speaking and English-speaking Canadians in the field of literature, a study of the Canadiana Index for 1962 regarding "publications of Canadian origin or interest noted by the National Library of Canada" revealed the following shocking information:
  1. In that year (1962) only six French-Canadian novels were translated into English.
  2. Only nineteen English-Canadian novels were translated and published in French, and of these thirteen were published in Paris.
  3. No translations were published of either English-Canadian or French-Canadian plays or poetry.
  4. In the field of general literature and criticism only one translation was published, from English into French.
10. We therefore suggest that in order to convey more widely to people of the English and French language the thoughts and feelings of the other group:





- And up and  
from there to*
1. The Canada Council subsidize the translation each year of prize-winning French and English fiction and non-fiction, e.g. winners of the Governor-General's Medal and any other literary prize won by a Canadian author, and make possible their publication in the other language.
  2. That the National Library ask universities giving courses in modern literature and modern Canadian literature, and public libraries, to let them know the titles of Canadian books they would like to have in translation; that the National Library then compile lists each year of those books which seem most in demand and most valuable, and pass the lists on to Canadian publishers of paper-back books. With an assured market, publishers would perhaps be persuaded to publish more translations of Canadian books.



Thank for 3

Additional information re teaching of French in Alberta Schools

1. The Faculty of Education of Alberta University has now made available a course providing for a Major in French for Elementary Teacher Training.
2. The major responsibility for teaching French in Elementary grades rests with the local systems.
3. Provision is made in Alberta law for limited use of French as a language in instruction at local discretion. This is done in schools where there is a considerable proportion of pupils whose mother tongue is French. Total number of pupils reported under this program in grades I to IX in 1962 was 2,921.
4. A survey of French classes in Grades I to IX was made (Spring 1963). Seventy-two Divisions, Counties, Cities and other systems(4) replied to the questionnaire.

628 classes are being taught in elementary grades.  
... 17,266 pupils ... 16% in Div. II

771 classes are being taught in junior high grades.  
... 21,109 pupils ... 27% in Junior High

About 79% of all elementary children and 1-1/2% of all Junior High children in these programs are receiving instruction by television (parlons Francais).

5. About 17% of school systems reporting indicated they are using French as the language of instruction in some grades from I to IX.

The percentage of school systems offering such instruction is highest in the divisions and counties.

The program of instruction in French in elementary schools involves more pupils than it does in Junior High Schools.

Enrolments in this program tend to be highest in Grade I and gradually to decrease through the grades.





CA 121

No.: 780-805

TITLE:

AUTHOR: The University Women's Club of Edmonton  
-May 1964-  
Mrs. P.E. Gishler  
10946 - 84th Avenue  
Edmonton, Alberta.

Brief of 5 pages; 5 recommendation(s)

REMARKS OF ANALYST:

The analyst has not summarized this brief because of its brevity and since a Summary and Conclusions can be found (in both languages) on the first pages.

The University Women's Club would like to see French-speaking and English-speaking Canadians closer together. Their recommendations are directed towards a truer bilingualism and a better comprehension between the two groups in Canada, by improving communications between the two cultures.

ATT.: RESEARCH

- STATISTICS:

- regarding translations of Canadian literature - page 4
- information re:teaching of French in Alberta Schools- last page.

TABLE OF CONTENTS:

PAGES

RECOMMENDATIONS:	- list of recommendations found in <u>Summary and Conclusions</u> (translated in french under the title <u>Résumé et Conclusions</u> - poorly translated).--
BRIEF:	- back of title page-
-Aims-	front page
-Summary & Résumé (bilingual)	back of title page
-Brief: 10 paragraphs.	1-5
-Additional information re teaching of French in Alberta Schools - Appendix -	last page

Author: The University Women's Club of Edmonton, with a membership of 300, is a branch of the Canadian Federation of University Women and cooperates with the International Federation of University Women.  
The Club aims to improve the status of women in Canada and to promote their educational, economic, legal and professional interests.



Brief - University Women's Club of Edmonton

Addition to page 5 - December 1965

3. In this connection we have found that many important Canadian books are now out of print, yet still are required reading for courses in schools and universities. We suggest therefore that the National Library ask Canadian Universities, schools, libraries and book-stores which books are in demand, and that the publication of these as reprints be subsidized by the Canada Council. This should apply to books in both the French and English languages.
4. If the Canada Council has not the authority or the resources to carry out such recommendations as we have made in this brief, we suggest the establishment of a National Foundation to implement approved proposals.





BACKGROUND PAPERS

Brief #: 780-805

The University Women's  
Club of Edmonton

EDMONTON

A. INFORMATION ON ORGANIZATION

The University Women's Club of Edmonton is a branch of the Canadian Federation of University Women.

1. AIMS

The aims of the University Women's Club of Edmonton are:

- (a) to promote educational interests, especially those of women in the province of Alberta;
- (b) to encourage women students in university work by the granting of academic awards;
- (c) to stimulate the interest of university women in public affairs and to afford an opportunity for the expression of united opinion;
- (d) to maintain and improve the economic, legal and professional status of Canadian women;
- (e) to develop friendly understanding among university women through cooperation with the Canadian Federation of University Women and the International Federation of University Women.

2. MEMBERSHIP

The membership of the University Women's Club of Edmonton is 300.

3. PREPARATION OF BRIEF

No information

B. QUESTIONING OF WITNESS (ES)

PROGRAMME AND LIAISON SECTION

p. 1  
para. 2

At the beginning of the paragraph they say "Any special concessions given to one province would inevitably be followed by demands from others". The paragraph ends "Quebec should be given special consideration". Isn't there an inconsistency here?

p. 1  
para. 2

They say Quebec has fallen behind the rest of Canada economically. Ask them to be more specific, for example surely Quebec's economy is not behind that of the Maritimes?



p. 2  
para. 3

They say that the accomplishments of French-speaking and English-speaking Canadians should be emphasized through the teacher training programs. What precisely do they mean by this.

p. 3  
para. 7

Suggestion 1. The C.B.C. has recently produced a number of programs in French Canada on both radio and T.V. Would the University Women's Club care to comment on the effectiveness of these. How do they feel, for example about programs specially directed at English-speaking audiences as opposed to translations of a programme specially prepared for a French-speaking audience?

p. 4  
para. 9

Do they feel that there would be a wide reading public if more translations of French Canadian works were available. They mention students on p. 5 and talk of "an assured market?" Who would make up the assured market?

General

The brief stresses improved communications between French-speaking and English-speaking Canadians. Do they consider that lack of communication is the main cause of the difficulties between French and English speaking Canadians?

21/7/65





CA121

-63B22

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UNIVERSITY WOMEN'S CLUB OF CALGARY

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BRIEF SUBMITTED TO

ROYAL COMMISSION ON BILINGUALISM AND BICULTURALISM

July 6, 1964

Address for service: 1507 Cavanaugh Place  
Calgary, Alberta



University Women's  
Club of Calgary  
1507 Cavanaugh Place  
Calgary, Alberta

July 6, 1964

Royal Commission on  
Bilingualism and Biculturalism  
P. O. Box 1508  
Ottawa  
Ontario

Dear Sirs and Madam:

The University Women's Club of Calgary has the honor to submit its brief on Bilingualism and Biculturalism in Canada. This brief is presented because the Royal Commission has expressed an interest in regional as well as national viewpoints.

The Calgary Club, which is a local branch of the English-speaking Canadian Federation of University Women, has a membership of 250, 235 of whom are graduates of Canadian universities, 32 of American universities and 8 of other institutions, mainly in the British Commonwealth. (There is a discrepancy in numbers here, for a few members hold more than one degree). There are no graduates of any French language university in Canada.

The aims of the Club are the same as those of the parent organization, namely,

1. To assist in maintaining high standards of education in Canada, and to award scholarships and fellowships for university study and research.
2. To encourage interest and participation in public affairs by its members.
3. To improve the status of women.
4. To facilitate understanding among university women nationally and internationally.

Since the Commission has asked for information about relations with French-speaking organizations, it might be of interest to note that the Club has for three years exchanged program information with the Quebec City branch of the "Fédération Canadienne des Femmes Diplômées d'Universités". So far no joint projects have been undertaken.

The University Women's Club of Calgary does not wish to present the brief orally but is prepared to elaborate upon its views if the Commission so wishes. Some of the Club's members will be present at the formal hearings to learn the views of other organizations.

Yours truly,

University Women's  
Club of Calgary

Per

*Doris E. Govier*  
(Mrs.) Doris E Govier  
Chairman, Bilingualism  
and Biculturalism  
Brief Committee.





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UNIVERSITY WOMEN'S CLUB OF CALGARY

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BRIEF SUBMITTED TO  
ROYAL COMMISSION ON BILINGUALISM AND BICULTURALISM

July 6, 1964

Address for service: 1507 Cavanaugh Place  
Calgary, Alberta



## Table of Contents

	<u>Page</u>
Summary of Recommendations	1
I. Introduction	2
A. Definition of Equal Partnership	2
B. Philosophy and Viewpoint of Brief	2
II. Suggestions For Improving Communications	3
A. CBC Radio and Television	4
B. Newspapers	5
C. Adult Tours	6
D. Interprovincial Visits For Youth	6
E. Book Program	7
F. Cultural Exchanges	7
III. Suggested Educational Projects	8
A. Second Language Kindergartens	8
B. Educational Television	9
C. Summer Language Schools	9
D. Teacher Exchanges	9
E. Teaching Assistants	10
F. Search For Ability Program	10
G. History Textbooks	11
H. Encouragement of Biculturalism in Universities	11
IV. A National Foundation - The Means To An End	12
V. Conclusion - Biculturalism and Canadian Unity	13





Summary of Recommendations

This brief is written from the point of view of the moderate and thoughtful western, English-speaking Canadian, at least in so far as the writers of the brief have been able to judge his views. It concerns only items (2) and (3) of the Royal Commission's terms of reference. Since at the moment it seems impossible to foresee the exact future relationship between Quebec and the rest of Canada, the brief suggests, for the time being, various ways of improving communications between the two, and some educational objectives which could be undertaken by a federal agency without trespassing on provincial jurisdiction. It also advocates the establishment of a flexible, imaginative, and relatively independent foundation, supported by both public funds and private endowment, to direct this program of improved communications, and to begin the extension of bilingualism and biculturalism throughout Canada. The brief concludes with the observation that Western Canadians will not continue to support such an extension unless it makes a tangible contribution to Canadian unity.



I. Introduction

A. Definition of Equal Partnership

- (1) An essential prerequisite to any brief to the Royal Commission on Bilingualism and Biculturalism is a definition of what the writers believe is involved in the term "equal partnership" of the two founding races. In this document "equal partnership" means the warm-hearted acceptance of French-speaking Canadians into every aspect of national life as their right, and not as a condescending concession from a complacent majority. Western Canadians are only beginning to be aware of what is really implied in an equal partnership. They are surprised, for instance, that French-Canadians outside of Quebec feel like strangers in their own country, or like second class citizens. It has never occurred to them that federal institutions do not present an image with which French Canadians can identify themselves. An equal partnership involves, then, in Western Canada, a new awareness of French Canada and a host of new attitudes before any more profound changes can take place.

B. Scope, Philosophy and Viewpoint of Brief

- (2) This brief suggests only some objectives which might provide a climate for such changes. It thus relates only to items (2) and (3) of the Commission's terms of reference. The place of other cultures in the Canadian mosaic is not discussed, not because these cultures and their contributions are considered unimportant, but because it is felt that the real crisis is in relations between the French-speaking and English-speaking groups.
- (3) Western English-speaking Canadians, lacking first-hand experience with Quebec, can only judge through communications media "what Quebec wants". At the moment it seems uncertain whether an equal partnership, with the extension of bilingualism and biculturalism through Canada which it implies, is the answer, or whether the





eventual result will be a loosening or breaking of Confederation ties. The issue is in doubt, and this brief adopts as a working hypothesis the belief that for the next few years a program to reduce hostility between the two founding races, to increase their knowledge of one another, and at least to begin the extension of bilingualism and biculturalism will be helpful, no matter what the eventual result may be.

- (4) The following proposals concern mainly what might be done to increase the knowledge and understanding of our present situation among English-speaking Canadians, especially those of Western Canada. It cannot be stressed too strongly, however, that efforts to promote better communication and education must be wholeheartedly mutual between the two cultures or they cannot be effective. Such efforts, moreover, must involve some mutually desired long term objectives. It is very late indeed for such measures, but it is felt they should be tried, keeping in mind the need for revision in the light of changing circumstances. The educational goals suggested are only those which might be carried out by some national agency without trespassing upon the provinces' educational privacy. Reference will be made at the end of this brief to the particular kind of agency which would be desirable.

## II. Suggestions for Improving Communications

- (5) So far as communications in Western Canada are concerned, there are two principal needs. One is for more factual information about French Canada, and the other is for a softening of hostile attitudes, where such exist. These attitudes are probably a great deal more prevalent than was apparent at the Commission's regional hearings in Calgary, and likely exist mainly among the less well-informed. Special attention therefore needs to be paid to communications at this level.



(6) Suggestions follow for improving communications in six different areas. The list is by no means all-inclusive. Many different suggestions will doubtless be made by other organizations.

A. CBC Radio and Television

(7) The CBC has done excellent work already on the English-speaking network with such programs as Citizens' Forum and CBC Matinee, and the television variety series from the Two Cities which was presented last winter. Perhaps more plays in English could be presented on both radio and television which would portray our problems in human terms. Themes dealing, for instance, with the crisis of conscience which the young French Canadian is suffering in the pull between new and traditional values, or with other problems within French Canada itself, would reach more people than the forum type of program. Other plays, showing tension where the two cultures meet, could be tackled with good taste and sensitivity. They need not necessarily be treated in a serious way. It would do us good to laugh about them. The feature Chez Hélène has been most successful with pre-school children. Another more advanced program for school-age children featuring someone with the charm and verve of Miss Baillargeon and using puppets, stories and cartoons, would be popular. The Plouffe family, too, was not without its English-speaking followers in Western Canada. A serial showing the ups and downs of a typical French-Canadian family would still be a good way for Western Canadians to experience a culture they may never otherwise encounter.

(8) Besides plays, serials, and the like, documentaries about Quebec's quiet revolution and its social implications would appeal to some viewers. Most parents would be interested in learning more about Bill 60, and its far-reaching effects upon Quebec, and eventually on the rest of Canada.





(9) So far as actual programs in the French language are concerned, it was interesting to note that at the Calgary regional hearing requests for these programs came not only from French-speaking Western Canadians, but also from English-speaking students of the French language. Perhaps actual French network programs, including children's programs, could be re-broadcast on the English network several times a week, with English sub-titles if necessary. Western viewers, for example, would be interested in seeing "La Quintrala", the recent prize-winning Dominion Drama Festival presentation.

(10) Since research for the Canadian Conference on the Family suggests that the majority of Canadian families watch television for about two hours a day, this seems an area where much fruitful experimentation could be done, even if it requires more funds for the CBC and results in some unpopular programming. On the whole, the stress should be on the popular and the personal rather than on the highbrow or academic.

B. The Newspapers

(11) It is difficult for Western Canadian newspaper readers to understand or appreciate the French-Canadian point of view. Undue prominence seems to be given to separatist and terrorist activities, and editorials are often in a peevish "What does Quebec want?" kind of tone. There has been some excellent reporting by Robert McKenzie, Charles Lynch and Tim Creery, but Western Canadians should also be hearing from French-Canadian reporters. The Calgary Herald's practice of printing editorials from outstanding Quebec newspapers is a good one, to be encouraged in other western papers. More people, however, read Ann Landers and the comic strips than read the editorial page. Here again, there is a need for a down-to-earth approach. Perhaps a syndicated column written with sympathy and under-

THE HISTORY OF THE  
CITY OF BOSTON  
FROM 1630 TO 1800  
BY  
JOHN B. HENNING  
IN TWO VOLUMES  
VOLUME I  
FROM 1630 TO 1700  
BOSTON  
PUBLISHED BY  
JOHN B. HENNING  
1850

standing about outstanding personalities in the two cultures might appeal to the innate curiosity every human being entertains about his fellows, and reduce our current preoccupation with the Hollywood set. Or perhaps two outstanding journalists could engage in a spirited dialogue on the style of "Dear Enemies", presenting the points of view of the two cultures on present issues. A series of illustrated articles on French Canada in Weekend Magazine, which appears with many of our western newspapers, would also reach many readers. Since many westerners probably read little else but their daily newspaper, any kind of newspaper material which appeals to this group would be valuable.

C. Adult Group Tours

- (12) Group tours of Canada arranged by The Canadian Association for Adult Education and L'Institut Canadien d' Education des Adultes in conjunction with existing travel bureaus would tend to decrease the regionalism which is typical of Western Canada as well as of Quebec. These tours should include personal contact of members of the two cultures. They would be of limited value if they involved nothing more than acquaintance with the physical face of Canada. It is suggested that service clubs and other organizations be enlisted to provide hospitality of the sort available in Europe through the Person to Person Bureau.

D. Interprovincial Visits for Youth

- (13) Exchange visits between young people in the two cultures could be quickly stepped up, and the excellent work now being done by the voluntary agencies such as Visites Interprovinciales, the Y.M.C.A., the Y.W.C.A., the Canadian Council of Christians and Jews, the Rotary Club, Échange d'Étudiants Franc-Canada and other organizations could be subsidized and greatly extended.





The Centennial travel program is an excellent one but also could involve far greater numbers. It is also suggested that exchange visits be much longer, for a year, where possible, and that in such cases there be very careful matching of family and visitor by a co-ordinating bureau.

E. Book Program

(14) More translations of outstanding French-Canadian and English-Canadian books, especially prize-winners, would help the two cultures to understand one another, always provided that publication of such books was accompanied by imaginative, high-powered publicity to assure wide circulation. Encouragement could also be given to Canadian writers, who are usually not affluent, to tackle in either language problems of the two cultures and their co-existence. This could be done through Canada Council by the offering of prizes or the actual commissioning of books.

(15) The same encouragement could also be given to writers of children's books. At the present time it is far easier for an English-speaking Canadian child to read about his counterparts in the United States than it is for him to read about children in his own land, and it is next to impossible for him to read about French-Canadian children. When fine books for Canadian children are written in either language, they should be translated, publicised, and placed on library shelves across Canada, regardless of the expense. Books which would tend to reduce the cultural prejudices children acquire from their elders are especially necessary.

F. Cultural Exchanges

(16) Travelling art exhibits from the Ministry of Cultural Affairs in Quebec would be warmly received in Western Canada. Performances by Quebec musicians, ballets, and plays of quality would also draw appreciative audiences,



though perhaps small ones. Because of the distances involved these events would rarely pay for themselves, but would be worth subsidizing. Documentary films could bring such events inexpensively. Even the stocking by local music stores of good French records for adults and children would be an improvement on the present situation. English-speaking Canada's respect for the vitality of French culture could in these ways be greatly increased.

### III. Suggestions for Educational Projects

- (17) In the field of education it is difficult to make specific proposals since this is within the jurisdiction of the provinces. It is obvious that an equal partnership involves a greater degree of personal bilingualism than exists at present, and also obvious that the teaching of the second language in Canadian schools, no matter what the province, has been, to a great extent, a failure. The following educational projects to improve the present situation could probably be undertaken by some national agency without intrusion upon provincial affairs.

#### A. Second Language Kindergarten Schools

- (18) The ages four and five are, generally speaking, neglected in our public educational system. Perhaps these years could be utilized by able children to learn to speak the second language without accent. It is suggested that a few pilot project kindergartens be set up, and experiments be conducted to determine whether, as present research suggests, this is indeed possible. If feasible, these kindergartens could be operated privately with government funds in areas where the two cultures are in contact and bilingualism is essential.





B. Second Language Television Programs

- (19) Calgary's experience with the television program "Parlons Français with Mme. Ann Slack seems to indicate that television can be used to begin the teaching of the second language in the elementary school even where there does not exist an adequate supply of fully qualified teachers. (It cannot be continued, however, unless the teachers are prepared to become qualified). The preparation of suitable language television programs of this kind, by a national agency, and their presentation on national or local networks would make possible an early start on the second language in provinces where better language instruction is desired. It is suggested that these programs be highly imaginative, and use the best teachers Canada possesses. A program of this kind would then enable teachers to use the Grades from VII to X for more intensive study of grammar and vocabulary, and XI and XII for literature and conversation. The result would be a much higher standard of second language achievement in the schools.

C. Summer Language Schools

- (20) Any such program as the above involving second language teaching at the elementary level means establishing more summer language schools for teachers, especially in the West. Since these are usually carried on by the universities, all of whom are experiencing financial difficulties, federal grants for this purpose would encourage their expansion.

D. Teacher Exchanges Between Provinces

- (21) Provincial teacher exchanges are at the moment extremely rare. Several Commission members while in Calgary termed the proposal that Quebec and English-speaking provinces exchange second language teachers "impractical" because of Quebec's own teacher shortage. It is



difficult to see, however, how a straight exchange would make the teacher shortage any worse, and if it resulted in a good French language teacher in English Canada, and a good English teacher in Quebec, the benefits would seem to be mutual. Certain religious difficulties would have to be circumvented, but the proposal is made because it would have a definite communications as well as educational value. This idea could perhaps be explored and exchanges encouraged through bonuses of some kind. There are Canadian teachers adventurous enough to go to Africa; surely some can be found to go to different provinces in Canada.

E. Teaching Assistants

- (22) It is suggested that the western provinces relax their rules regarding the use of only qualified teachers when it comes to language instruction. In some schools in France young English-speaking assistants are employed who are not teachers at all. Their sole function is to give pupils individual help in English. If there were in Western Canada young, vital and attractive French-Canadian university students in the high schools during May and June, helping students individually through conversation, story and song, French would no longer seem a "foreign language". This could perhaps be arranged with the provinces if transportation and remuneration were paid by some federal agency.

F. Search For Ability Program

- (23) It is suggested that young people of high academic and language ability be sought out and identified in the junior high schools of Canada, and offered the opportunity to attend summer language schools which would be similar to the Royal Canadian Institute's summer science program. Although the language instruction would of course have to be English for the French-speaking, and French for the English-speaking, a common recreational





program and the experience of living together would give the program a communications as well as an educational value. An exchange year of high school, and of university where possible, could follow. The ultimate aim of such a program would be to develop a pool of able young people, truly bilingual, and at home in both cultures. From this pool it is to be hoped would come future leaders of a bicultural Canada.

G. New Canadian History Textbooks

- (24) New history text books without cultural bias are needed in both French and English and at all school levels. Grants to eminent scholars for this specific purpose would be a way of assuring the writing of these books, and although the provinces could not, of course, be compelled to use them, it is to be hoped they would. At least they would be available for libraries and for teachers' references.

H. Extension of Bilingualism and Biculturalism in the Universities

- (25) The English-language universities of Western Canada could play a much greater part than they are at present in making Canada a more nearly bilingual and bicultural country. A concerted effort could be made by the Canadian Association of University Teachers, the National Conference of Canadian Universities and Colleges and the Canadian Union of Students, all of which have both French and English-speaking members, to promote more frequent exchanges of faculty and students, and, most important, to ensure the success of these exchanges. English-language universities could establish departments of French Canada studies, with distinguished French-speaking scholars directing them. Grants could be made available for graduate work which tends to cut across the two solitudes and treat the two cultures as merely two parts of one united whole,



or for social research into problems caused by the co-existence of two cultures. The French programs of English-language universities should surely include a course in French-Canadian literature, rather than being concerned almost exclusively with the literature of France. Canadian literature could be taught as comprising both French and English, rather than being one or the other. Adult education courses through the universities' extension departments are badly needed to improve public knowledge of French Canada and our present constitutional difficulties. Here again, the universities could be spurred by federal prompting and assistance.

#### IV. A National Foundation - The Means To An End

- (26) No reference has been made so far as to the best method of realizing these objectives in communications and in education. It is plain that money from the federal government would be needed, though much further study would be necessary in order to say how much. It is also obvious that although many of the objectives could be realized through existing institutions, some agency would be needed as a "pump-primer", to provide funds where necessary, and to initiate and co-ordinate the many widely different ventures. The University Women's Club of Calgary proposes that a national foundation be established to this end, and that it be given ample funds from the federal treasury to begin its work. The foundation should be allowed in its program the flexibility, daring, and independence of a private foundation. It should also be open to financial contributions or endowments from all individuals and organizations in Canada who wish to preserve Canadian unity. It is felt that only when the present problems are tackled on a national scale with a well-co-ordinated, creative, and experimental type of program can there be hope for their solution.





V. Biculturalism and Canadian Unity

(27) In conclusion, it should be noted that there is a very real fear among Western Canadians that the encouragement of bilingualism and biculturalism throughout Canada, though promoted in the name of Canadian unity, would in effect produce disunity. The contemplation of Quebec's present intense self-preoccupation, and its insistence on cultural survival, even perhaps at the cost of separation, is not reassuring. Other provinces are regional in outlook, but without this complicating factor of cultural survival. Time and again at the informal regional hearings in Calgary speakers returned to the theme of an all-Canadian unity, rather than a loyalty to a particular culture. English-speaking Canadians, being in a comfortable majority, probably embrace this ideal of a single Canadian loyalty more easily than French-speaking Canadians. The English-speaking Canadian's way of life is less easily defined than the French. He does not feel, as the French-speaking Canadian does, that something distinctive and precious might be lost in an intimate partnership.

(28) In most Western Canadian thinking, then, a concomitant of equal partnership and biculturalism is a loyalty to the whole rather than one of its parts. Biculturalism, in so far as it prompts members of both cultures to examine and strengthen the beliefs they cherish, is regarded as an asset to Canada, but unless it also results in an overriding loyalty to the whole Canadian nation, it will not be encouraged for long. We do not yet know whether regionalism, be it French or English, can be replaced by a Canadian national unity. We have waited a hundred years to try to solve the problem, but at least, let us now begin.









TITLE: Brief Submitted to Royal Commission on Bilingualism and Biculturalism

AUTHOR: University Women's Club of Calgary

(Mrs.) Doris E. Govier, Chairman,  
Bilingualism and Biculturalism Brief Committee.

Brief of 13 pages; 15 recommendations and suggestions

REMARKS OF ANALYST:

This is a clear and well-ordered brief containing fifteen recommendations for improving communications between French and English, suggesting various educational projects and a method for financing and co-ordinating such programmes. The suggestions are fairly detailed in nature and warrant careful study.

Western Canada will not support an extension of biculturalism unless it makes a tangible contribution to Canadian unity.

Although education is a provincial responsibility, it is felt that the Federal Government should take the initiative.

ATT.: RESEARCH

<u>TABLE OF CONTENTS:</u>	<u>PAGES</u>
RECOMMENDATIONS: (Summary)	1
<u>"Suggestions for Improving Communications"</u>	3
"A. C.B.C. Radio and Television"	4
"B. Newspapers"	5
"C. Adult Tours"	6
"D. Interprovincial Visits for Youth"	6
"E. Book Program"	7
"F. Cultural Exchanges"	7
<u>"Suggested Educational Projects"</u>	8
"A. Second Language Kindergartens"	8
"B. Educational Television"	9
"C. Summer Language Schools"	9
"D. Teacher Exchanges"	9
"E. Teaching Assistants"	10
"F. Search for Ability Program"	10
"G. History Textbooks"	11
"H. Encouragement of Biculturalism in Universities"	11
<u>"National Foundation - Means to an End" -</u> (Financing)	12

BRIEF:

"Introduction"	2
"A. Definition of Equal Partnership"	2
"B. Philosophy and viewpoint of Brief"	2
"Conclusion - Biculturalism and Canadian Unity"	13



## SUMMARY:

The University Women's Club of Calgary is a local branch of the English-speaking Canadian Federation of University Women. The Club has a membership of 250, 235 graduates of Canadian Universities, but none from a French language university.

The aims of the club are:

1. To assist in maintaining high standards of education in Canada and to award scholarships and fellowships for university study and research.
2. To encourage interest and participation in public affairs by its members.
3. To improve the status of women.
4. To facilitate understanding among university women nationally and internationally.

For three years, the Club has exchanged program information with the Quebec City branch of the "Fédération canadienne des femmes diplômées d'Universités". To date no joint projects have been undertaken.

## "Introduction"

### "A. Definition of Equal Partnership"

Page 2

In this document, "equal partnership" means the warmhearted acceptance of French-speaking Canadians into every aspect of national life as their right, and not as a condescending concession from a complacent majority.

It has never occurred to Western Canadians that federal institutions do not present an image with which French Canadians can identify themselves.

In Western Canada, equal partnership involves a new awareness and a host of new attitudes.

### "B. Philosophy and viewpoint of Brief"

Pages 2 - 3

Since the crisis is between the French and English cultures, the place of other cultures has not been discussed, not because they are considered unimportant.





It is not certain whether equal partnership throughout Canada or a loosening of Confederation will come about; the hypothesis of the brief is that a program to reduce hostility and begin the extension of bilingualism will be helpful in any event.

Although the suggestions concern the spreading of French culture to English Canada such a program must be mutual and both groups must have long term objectives.

"Biculturalism and Canadian Unity."

Page 13

There is a fear in Western Canada that promoting bilingualism in the name of unity would produce disunity. Other provinces are regional in outlook but are not concerned with cultural survival. The English-Canadian does not feel that he has something distinctive and precious to lose in an intimate partnership.

To Western Canadians, equal partnership has as its concomitant loyalty to the whole rather than to one of its parts. Biculturalism will not be encouraged for long unless it results in loyalty to the whole Canadian nation.



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UNIVERSITY OF WINDSOR

WINDSOR, ONTARIO

A Brief To The Royal Commission On  
Bilingualism and Biculturalism

to  
the  
Royal  
Commission  
on  
Bilingualism  
and  
Biculturalism

Respectfully Submitted By

R. A. Helling, PhD., Chairman

Committee On The Royal Commission





## BACKGROUND OF SUBMITTING INSTITUTION

The University of Windsor is situated at Windsor, Ontario, on the south bank of the Detroit River.

Assumption College, the predecessor of the University, was founded in 1857 and incorporated in 1858. First a classical college, it became affiliated with Western University (now the University of Western Ontario) in 1919 as a part of the University, Faculty of Arts and Science.

In 1953, Assumption College became an independent institution with University powers. With the affiliation of Essex College, a non-denominational Science College, the present institution became Assumption University in 1956.

In 1963, Assumption University changed into the non-denominational University of Windsor with the exception of the Faculty of Theology which remained, together with the residences for students, under the jurisdiction of Assumption University. Assumption University is now a federated University of the University of Windsor. In addition, The University of Windsor has three affiliated colleges, Canterbury (Anglican), Holy Redeemer (Redemptorist Fathers) and Iona (United Church) College.

In 1964, the University has 178 faculty members and about 2,000 students. The greater part of the students come from Essex and Kent Counties, Ontario.



## SUMMARY OF RECOMMENDATIONS

1. Increase in the standards of teacher education and introduction of language requirements for teachers.
2. Introduction of either French or English between Grade Two and Seven of the primary schools.
3. Encouragement of exchange programmes between Ontario and Quebec and twinning of schools.
4. Development of Junior Year Exchange Programmes between English and French speaking universities.
5. Increases in professional exchange facilities between French and English speaking universities.
6. Adequate French language broadcasting coverage for Essex County.
7. Increase of academic courses on French Canada.
8. Establishment of a bilingual civil service at the Federal level.
9. Initiation of discussions on a new Canadian Constitution.
10. Remodelling programmes in Business Education to allow a larger participation of French Canadians in economic affairs.
11. Development and maintenance of an open society for all nationality groups and races with equal access to educational opportunities.
12. Initiation of greater studies in inter-group relations.





Under the terms of reference of the Royal Commission on Bilingualism and Biculturalism (Order in Council 1963-1106), inquiries are to be made into the existing state of the following problem areas:

1. Bilingualism. ✓
2. Biculturalism. ✓
3. The concept of the Canadian Confederation as an equal partnership.
4. The founding races.
5. Contributions to the cultural enrichment of Canada by the other ethnic groups. ✓
6. Cultural enrichment of Canada. ✓

This University as a community of those who teach and learn has three areas of commitment:

- a) Teaching.
- b) Research.
- c) Community service.

Each of the areas of commitment is directly concerned with some phases of the six terms of reference of the Royal Commission. Therefore, this brief attempts to discuss the six terms from the viewpoint of the teacher, the research man and the community service worker.

#### 1. Problems of Bilingualism:

The professors of the University generally were favourably disposed towards Bilingualism as a desirable goal for Canada. It was generally accepted as a guideline that young Canadians should be able to learn how to communicate in both official languages of this country. At the same time bilingualism should be stressed in all areas of Canada, not only in the English speaking areas.



7.11  
Professors in the three branches of learning, the natural sciences, social sciences and humanities perceived the urgency of the problems of bilingualism in different degrees of intensity. Generalizing, the sciences are little concerned with the questions of bilingualism itself which receives low priority rating. In the social sciences, differences between the applied and academic disciplines become apparent. Opinions of the School of Business Administration on the problem of bilingualism are somewhat reserved. It is thought that the business of the country is conducted almost exclusively in the English language with little demand for course offerings in French. It is also felt that offering courses in French in the School of Business Administration would be doing a disservice rather than a service. The School of Business Administration would like to stress unitary rather than divisive influences in the Dominion of Canada.

The Department of Economics and Political Science is concerned with the problem of insularity, the lack of communication between French and English speaking Canadians. At the present time, according to the department, little is known in the English speaking community what French Canadians wish to change.

The Department of History deals with the problems of bilingualism on three levels:

1. The level of the Federal Civil Service.
2. The level of the Media of Mass Communication and Organizations.
3. The level of Education.

1. On the level of the Federal Government and its Civil Service, bilingualism has been accepted in principle and is seen as a goal worth while implementing. However, the following observation qualifies the acceptance of the principle:

Even if the principle of the equality of the French and English languages be admitted on the Federal level, great care must be exercised that no injustice





be done to dutiful and able people in the Civil Service merely because they are not bilingual. Where bilingualism is not a genuine necessity, it would seem a triumph of linguistic romanticism to enforce it."

2) On the role of mass media and of public and private organizations the following statements have been made:

"The Department of History would be most gratified if French-language programs of all sorts could be extended by radio and television services throughout all of Canada. Public and private organizations could encourage their members to an acquisition of conversational French by various activities: French or partly French meetings; bilingual programs; invitations; etc. Anything that would create a climate to welcome things French."

3) Bilingualism in education received the following comments:

"The Department of History would welcome a thorough change in the educational system's approach to the teaching of languages. In much of Canada, certainly Ontario, our children are introduced to French and other languages, except English, too late for any real linguistic competency. By the time the thirteen or fourteen year old child is introduced to French or any other different language, his mental patterns and word patterns are already formed. Even if there were hope to teach the child how to speak the language at this age, our teachers usually teach the French or other language in English. Indeed, it is possible that most of our French language teachers, do not speak French. Until the teaching end of French, and of the other non-English tongues, is changed to make French a living experience in our schools, there is faint hope of bilingualism progressing in English-speaking Canada. Yet, this archaic method of language training must be changed not only to aid Canadian bilingualism, but to put Canada abreast of linguistic teaching in Europe--where our backward methods are a subject of amazement.

In the teaching of Canadian History, at all levels but especially at the University level, much more emphasis should be given to the period of the French Regime. University students should be expected to read French sources.

The reform of linguistic training in our schools by starting it, perhaps in grade two, and the increased opportunity to hear French over the radio and television will do much to create a partly bilingual population in English speaking Canada. If the French, with their native warmth and charm, will reach out to the hands of friendship offered to them by sincere English-speaking Canadians, the precious heritage of French Canada will be saved for the enrichment of Canada to be part of the birth-right of all."



The Department of Sociology and Anthropology is concerned with the social patterns of French Canadians in Essex County and Metropolitan Windsor. The following situation seems to emerge:

French Canadians were the original settlers of the land along the Detroit River. They arrived at the beginning of the 18th Century and occupied both shores of the river. Patterns of land grants followed Quebec practices; they are still visible in the fields.

The French Canadian population grew primarily by natural increases rather than by immigration. In 1961, there were 40,892 persons of French background in Metropolitan Windsor or 21.2 percent of the entire population. The largest concentration of French Canadians in Metropolitan Windsor was in the Town of Tecumseh with 2,504 persons of French background or 56 percent of the total population. The second largest concentration lies in the former Town of LaSalle, now part of the Township of Sandwich West, with approximately 45 percent of the population.<sup>1</sup>

French Canadians fear that the survival of their language and traditions are endangered. Acculturation of French Canadians into the English speaking world is taking place. Windsor has 40,892 persons identifying themselves as French Canadians but there are only 24,550 who use French as one of the official languages. This leaves a residual of 16,342 persons of French descent who are not part of the French Canadian culture and language. About 40 percent of French Canadians are therefore no longer part of their former society.

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<sup>1</sup>Dominion Bureau of Statistics, 1961 Census of Canada Series CT, population and Housing Characteristics by Census Tracts, Bulletin CT 16, Windsor.





The distribution of the principal mother tongues  
in Essex County is:

DISTRIBUTION OF MOTHER TONGUES  
IN ESSEX COUNTY, ONTARIO

Mother Tongue	Number	Percentage
English	184,482	71.0
French	27,789	10.8
Italian	10,844	4.8
German	9,911	3.8
Ukranian	4,831	2.0
Polish	3,721	1.4
Hungarian	3,204	1.2
Others	13,436	5.0
Total	258,218	100.0

Source: Dominion Bureau of Statistics, 1961 Census of Canada, Series 1.2 population, Bulletin 1. 2-9, Table 66-16.

Although French is the second language used in Essex County, about 18.2 percent of the population speak another mother tongue but English or French. Most Canadians of other than English or French background reside in Metropolitan Windsor.

Windsor's ethnic population (those who are neither English or French) is considerably larger than the national average of 25.77 percent and amounts to 32 percent of the population. Twenty-three percent of the population are first generation immigrants.

Canadians of other than English or French background are rapidly losing their ethnic language identity. Only 21.5 percent of the population speak another mother tongue but English or French. About 10.5 percent of the population are



no longer using the languages of their ancestors as a medium of communication.

The uses of language other than English are primarily restricted to communication within the family and among friends, for religious services and, in the case of French, in bilingual separate schools. Most of the foreign language groups in Essex County rely primarily on Saturday and Evening Schools for the perpetuation of their languages. The only notable exception is provided by the United Mennonite Church which maintains a bilingual high school (English-German) in Leamington, Ontario. The majority of the foreign language schools are staffed by lay teachers with various degrees of training and competence. Most foreign language schools are maintained by the churches and synagogues. Similarly, the amount of language competence among the students varies to a significant degree ranging from fluency to rather limited domestic communication. With the exception of the recognition of bi- or multi-lingual proficiency by institutions of higher education, There is little regard in the community for those who speak other languages. Primary schools, for example, do not encourage the knowledge of other languages but English and, sometimes, French. Instead, they consider melting-pot ideas of greater importance than the preservation of ethnic identities. Melting-pot concepts are disseminated through Boards of Education, Teachers Colleges, teachers and peers. The attitudes of the Toronto, Ontario School Board are rather illustrative of these ideas<sup>1</sup>.

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<sup>1</sup>According to the rules laid down by the Toronto Board of Education concerning the rental of school auditoriums, the following four regulations apply: 1. God Save the Queen must be sung. 2. Nobody can speak in any language but English without prior permission. 3. The rental permit is automatically revoked if any one utters any words that are seditious and disloyal. 4. No person, group or body which is part of, or associated with the Communist movement is allowed inside.

Source: MacLean's Magazine, April 8, 1961. p. 69.





French language instruction receives somewhat greater recognition than instruction in other languages. Recently, there have been attempts to introduce French as a second language into public school curricula. In the separate schools, instruction in French is primarily the task of the bilingual schools.

At present, there are, in Essex and Kent Counties, two bilingual school districts with 39 schools, 176 teachers and 5,358 students.

Bilingual schools in Ontario and Essex County suffer from multiple handicaps which are externally and internally imposed and are not conducive to the full development of their potential. Most parents consider the general quality of education the most important aspect in selecting a school. Specific assets or liabilities will narrow down the choice of alternate educational solutions.

All bilingual schools are Roman Catholic, thus depriving non-Catholics of the opportunity to obtain bilingual training for their children. As Roman Catholic Schools, however, they share the financial limitations of the separate schools in general. The financial limitations in turn have an impact on quality and training as well as motivations for school teachers. Bilingual school teachers have the additional handicap that they have to receive their training at the University of Ottawa and now also at Sudbury. Training away from home increases the cost of education and motivates teachers to rely more on limited education through summer courses rather than full semesters or years. Bilingual schools in Ontario depend primarily upon their own graduates to carry the teaching load, a factor which leads to mediocrity. The Ontario Department of Education is quite reluctant to grant letters of standing to teachers who have been trained in other parts of Canada, especially Quebec. As a



consequence, cross fertilization of ideas is limited, and the training monopoly of one institution is conducive to educational parochialism.

The greatest handicap of bilingual education, however, is the discontinuation of this form of education beyond grade eight. High schools in Essex County carry French as an academic course but not as a medium of instruction. A good number of bilingual students are unable to make the transition from bilingual grade schools to mono-lingual high schools and drop out whenever legally possible. Drop-out rates among separate school students are generally higher than those students who graduate from public schools. French Canadians are especially affected by limited educational opportunities. In Metropolitan Windsor, for example, about 3.75 percent of the total population have one or more years of university training. In Tecumseh and LaSalle, the areas with the largest French Canadian concentration, only 3.1 percent and 1.9 percent have one or more years of university training. In contrast, the Windsor district area with the largest concentration of persons of British descent, census Tract No. 20, has 8.7 percent of the population with one year or more of university training. It can be also clearly established that there is a degree of association between limited education and lack of employment opportunities. The percentage of unemployed persons in LaSalle has been consistently above the Metropolitan Windsor average.

In conclusion, bilingual education in Essex County can at the present time not fulfill the demands of highly educated industrial society. Bilingual education, in order to become effective, would have to be expanded and receive significantly greater attention than now. Facilities for teacher and student training would have to be significantly expanded and reformed.





On the general problem of bilingualism, the Department of Sociology and Anthropology has the following suggestions:

1. Increase the educational standards of the monolingual as well as bilingual school teachers. Admission requirements to Teachers Colleges in Ontario should be increased to two years of college training. Community colleges which train students until Grade 14, should be initiated. Language requirements should be introduced into the prerequisites. A similar increase in educational standards for school teachers who have been trained in the French language system, should be required. It should be stated that neither the English system in Ontario nor the French system in Quebec fulfill at present the demands for modern education.
2. Introduction of either French or English at Grade 2 of the primary school. Bi- or multi-lingual countries usually introduce the second language at an early time. Luxemburg offers a good example of this practice. French is introduced at Grade 2 of the primary school. Certain subjects are either taught in French or German. Instruction is not restricted to language courses alone but becomes a living experience. Similar plans should be introduced in Canada.
3. Encouragement of exchange programmes between schools in Ontario and Quebec. The twinning concept of school exchange should be utilized to a significantly greater degree than at present.
4. The development of Junior Year Programmes at either French or English speaking universities. French speaking students should be encouraged to spend their junior year in Ontario and vice versa.
5. At the professional level, sabbatical fellowships, which allow a professor to spend some time at a French or English university for further studies and research should be established. The presently limited financial position of the Canada Council does not permit such an exchange on a broad base.
6. It is the primary goal of these recommendations to break down the barriers which exist between both cultural systems of Canada. Both systems are rather inward looking and defensive rather than sharing the heritages of the various cultures which have contributed to this country.
7. The special role of the mass media in fostering cultural exchange and understanding should be stressed. At the present time, minority groups in Essex County do not receive the consideration which their population percentage warrants. French speaking Canadians, for example, comprise over 10 percent out of the Essex County population. Apart from national programmes of the Canadian Broadcasting



Corporation, there is no radio outlet for these people. The local radio stations CBE, CKLW, CKWW or CJSP have no French language broadcasting. If this situation is compared with the position of English speaking Canadians in Quebec City where these people amount to 4.7 percent of the entire population, the differences become obvious. Quebec City has one English speaking television station (CKML-TV) and two English speaking radio stations (CJLK and CJQC)<sup>1</sup>. A greater degree of French Canadian programming for this area should be appropriate. A possible solution might be the introduction of an FM station broadcasting in the French language. Other ethnic groups broadcast through the facilities of Radio Station CJSP (Leamington) and through Detroit, Michigan, media.

Metropolitan Windsor has at the present no local newspaper publishing in the French language. There are some subscribers of Le Droit (Ottawa). Other non English newspapers in Windsor are The Voice of Canadian Serbs and the Malta News.

The role of the press in fostering bilingualism has not yet been properly stressed. It should be important that communication between the various groups of our community are maintained.

8. On the federal level, the Department recommends greater participation in civil service occupations of other than English Canadians. John Porter's article<sup>2</sup> indicates that members of other than British background are not proportionately represented among civil servants in Ottawa. However, participation in higher service occupations should be based on personal merits rather than on membership in one group or the other. Especially regulations which limit the admission of non-native born Canadians to civil service occupations should be eliminated. It is important that the principles of an open, competitive society prevail in civil service occupations.

Within the humanities, recommendations have come from the Modern Languages Department, the Department of English and Canterbury College. On the problems of bilingualism, the Modern Languages Department has the following observations:

1. This University contributes to bilingualism and biculturalism by offering a wide range of courses in French language and literature. A student may elect to take a major in French in the general course or the complete honours course. A total of seventeen courses in French are offered each year. Our enrolment this year reached a little beyond eighteen hundred students. 663 of these are presently taking courses in French. The vast majority of the remaining

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<sup>1</sup>"Canadian Advertising", May-June 1964, Vol. 37, No. 3, p. 356 and 386.

<sup>2</sup>Porter, John. "Higher Public Servants and the Bureaucratic Elite in Canada." Canadian Journal of Economics and Political Science, Vol. 24, (November 1958), No. 4, pp. 483-501.





students would have already taken several years of French. Next September our University catalogue will list fourteen more graduate courses, half of which will be offered in alternate years of the Master's program. Each year a course in French-Canadian literature is scheduled.

2. We are presently thinking of expanding the work done in French-Canadian literature. At the meeting of the Learned Societies at Laval last June, the professors of French discussed the difficulty heads of departments are having in obtaining the services of French-Canadian professors who are experts in French-Canadian literature. We felt that Quebec could render a much needed service to the English-Canadian universities by making efforts to supply such men.
3. Since the English-Canadian universities are making very sincere efforts to acquaint their students with the literary productions of Quebec, it would be interesting for us to learn if parallel efforts are being made in our sister province to impart some knowledge of the literature produced in English Canada. This ignorance on our part is due to a lack of communication between the educators of both cultures--a problem which, we feel, is at the heart of the existing situation.
4. A rather good indication of the sincerity of our University in fostering the growth of bilingualism is its cooperation in the movement to teach French in grade schools. For the past six years we have worked in conjunction with various schoolboards in Essex County. We have supplied teachers from our more gifted students and have experimented with various methods. At our suggestion, for instance, the Sandwich East School Board has invested \$24,000 in an Audio-Visual method of teaching French which incorporated all the latest techniques of language learning. All seven schools of this Board are now teaching French to their students, beginning in the fourth grade. Several other schools in the City of Windsor are doing likewise. It must be remembered that these schools are not the so-called bilingual schools established in areas where there is a heavy concentration of French-speaking people.
5. Last Easter, we were invited to visit the Centre de Psychologies in Montreal which supplies a good number of the textbooks for Quebec schools. It was pointed out to us by Mr. Guy Lachapelle, the director, that Quebec is far ahead of Ontario in the construction of language laboratories. However, the teachers in that province are suffering from a critical shortage of professionally devised materials for teaching English as a second language. We have agreed to act as consultants in order to keep them posted on the latest developments in this field. Unfortunately, English-Canadian professors seem to be doing very little to remedy this situation. We have agreed to explore the possibilities of producing a text for them embodying the newest linguistic discoveries.
6. There is an urgent need to establish summer training schools in Ontario for Quebec teachers of English and in Quebec for English teachers of French. The universities with adequate laboratory facilities would be the natural centres for such training. The Federal and Provincial



governments could and should initiate such a movement in the near future. Should they provide adequate funds for such training, there is no doubt about the response this would elicit from the teachers.

7. It is urgent that a committee be formed, composed of teachers from both cultures, to establish an information centre about the vast amount of previous materials which are being produced, particularly in the United States, on teaching languages. With the proliferation of language laboratories, the operation of which demands specialized materials, such a committee could render invaluable services to teachers and prevent the waste of significant sums of money spent on equipment which is not being used to the best advantage. The University of Michigan has already established such a centre.

The Department of English suggest the encouragement of bilingualism through extensive language training and through the study of cross-fertilization between English and French language publications in Canada. Further studies of bilingualism, especially along the lines of the Ten Basic Message Systems are recommended.

Canterbury College, has the following recommendations:

1. Both French and English should be required in the future for all posts in the Civil Service of Canada commencing in 1970, to give time for present employees, and those who may be hired in the next few years, to become reasonably proficient.
2. The long range plan should be to have all Canadians bilingual. To this end both French and English should be used, not only as class room subjects, but as the language of instruction for part of each day, in the public and separate schools across the country. This would involve negotiations with the Provinces, since education is reserved to them under the B.N.A. Act; it would also involve a lengthy programme of popular education to "sell" the idea to the people of the other provinces. (It would be just as difficult to persuade some Quebecois to study English as to persuade Ontario Orangemen to study French!). Over the long term, however, this can be done.
3. The study of French and English as class room subjects should commence in the elementary schools not later than Grade 3, and their use as a language of instruction not later than Grade 7, to be continued throughout the school system to Grade 13. This will require a "crash programme" of training teachers able and qualified to do this, and such instruction should not be commenced until the supply of trained teachers is reasonable adequate. Our Teacher Training Colleges in Ontario might reasonable commence such training not later than 1966.





4. While many of our universities provide courses in French-Canadian literature there seems no valid reason why such courses should not be given in English-speaking high schools from Grade 9 upwards. Mutatis mutandis, the same applies to courses in English literature in schools in predominantly French areas. This idea might also be extended to cover those sections of our people who are too old to be expected to become bilingual; adult education groups could study such subjects in translation in institutions such as YMCA, Workers' Educational Association, etc. The overriding aim must be to stimulate mutual understanding and respect between our various ethnic groups, especially the two historic Canadian ones.
5. The question of a national flag is bound to come within the purview of the Commission. I would submit that any flag which turns its back on our past history would be retrograde and false to genuine Canadianism. For that reason the Union Jack and Fleur-de-Lis should both be included in the flag of Canada in future, since both emblems appeal to large sections of our population.
6. It is granted that this will take long to work out--local partiotisms and sectional interests will have to be considered, and it may well be that much flexibility will be required for the next fifty years in applying parts of this programme, human nature being what it is. Meanwhile, other steps may be expanded which are going on now, e.g., bicultural exchange of students between Ontario and Quebec, more bilingual especially bicultural programmes on TV, and the ensuring of equal job opportunities for people who otherwise are equally qualified. These are beginning to awaken Canadians to the importance of knowing how their fellow Canadians in other parts of the country feel and think, and should bear much fruit in future.

On the problem of biculturalism, the Department of History has the following statements:

The Royal Commission on Bilingualism and Biculturalism has been formed by the Government to provide facts, opinions and solutions to the present situation of the French language and culture in Canada. The Royal Commission is a response to articulate discontent on the part of the French-Canadian in Quebec, especially, and elsewhere in Canada, to the diminishing place which the French language and culture increasingly occupies in the nation as a whole.

Surely, any Canadian interested in preserving the nation, in doing justice to the first builders of the nation, and in keeping an intrinsic part of our heritage will give the matter careful and sympathetic thought.



To turn to the actual charge given to the Royal Commission and its terms of reference, one sees clearly that Confederation is conceived, "as an equal partnership between the two founding races." The Order-in-Council, which with Royal Approval, established the Royal Commission is sufficiently realistic to add that this fundamental partnership must take, "into account the contribution made by the other ethnic groups to the cultural enrichment of Canada and the measures that should be taken to safeguard that contribution."

Here is an immediate stumbling block. The ethnic picture of Canada, now, especially, as a result of the large-scale emigrations after the Second World War, is such that the nation has become multi-racial, multi-cultural, and, in some measure, multi-lingual. This pattern is a development of events which began with the first major emigration from Central Europe at the end of the nineteenth century. Now, however, the traditionally dominant position of the French and British communities in Canada has been severely challenged. In the light of this, one feels that French Canada's new menace to survivance comes not from the Old Canadians of British stock, but rather from the New Canadians who hail from the Continent of Europe.

Perhaps, if the French-Canadians admitted this fact more candidly, the much maligned Anglo-Saxon group, might the more readily stand shoulder to shoulder with the French-Canadian community to bolster its historic position in the nation.

#### THE FRENCH-CANADIAN VIEW OF CONFEDERATION.

The position of French-Canada in the nation demands a look at their own view-point. To many French-Canadian historians and thinkers, Confederation came about on the basis of an understood and accepted partnership between the British and French peoples in the several northerly colonies of British North America. There is here no question of sovereignty, since in the 1860's, sovereignty rested alone with the Imperial Government at Westminster. There is, however, the question of the spirit of Confederation. Canon Groulx speaks eloquently for the "compact" theory, so cherished by the French Nationalists:

The last consecration of the French fact took place at the time of Confederation. This was its collaboration: collaboration between the races, collaboration between the provinces... The new regime asserted the idea of political decentralization. The unitary state, or what was then called, legislative union, was rejected in order to form a federation of autonomous provinces, which restores to Lower Canada its complete political and national individuality."<sup>1</sup>

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<sup>1</sup>Canon Lionel Groulx. "Why We Are Divided." p. 13.





The members of this Department do not agree that autonomy along racial and/or provincial lines was in the minds of all, or even a majority of the Fathers of Confederation. None the less, no one can deny that without the spirit of compromise and the genius of Sir John A. MacDonald, and the restraint of the other colonial leaders, the Canadian nation could never have been born. While rejecting the autonomist theory of Confederation, surely there is ample room for a rejuvenation of the spirit of intelligent and healthy compromise, which existed in the 1860's, to solve the most vexatious issues which bedevil French-Canada's position in the nation.

The Department of Economics and Political Science

recommends:

1. Some compromise must be arranged which in constitutional law satisfies both parties (the non-French side being made up of English speaking as well as other ethnic groups). Perhaps certain amendments to the British North America Act would be sufficient. Perhaps the time is ripe for the writing of a new constitutional approach of the two parties. Only after such a thorough face to face meeting on the sure ground of constitutional arrangements could either side gain any satisfaction.
2. Only if the idea of saving the confederation as a union of the two main cultural groups, with a fertile if numerically smaller, infusion of other cultures, is accepted by Canadians as of the highest priority, will the kind of meeting described above be useful.

The School of Business Administration has the following observations:

The French are conscious of their political influence in Canada and are prepared to express opinions to remove inequalities in job opportunities for the French, particularly in the Federal Government. The requirement for bilingualism is often waived for an English Canadian whereas the French Canadian is frequently denied a position or promotion on his inability to communicate effectively in English.

Their feeling of influence is bolstered by an expanded growth in the numbers of business-educated young French Canadians entering yearly the employment scene. They are conscious of their own laws and customs. They are not content to fall in line with the "status quo" to which the English Canadians consider the French Canadians should adhere. But perhaps, more important, they consider themselves better prepared academically and by disposition to take their own place in the business world rather than be managed by their English-speaking cousins.

The French regard themselves rightly as Canadians with their own language. They consider that business should recognize this fact if it wishes



to transact commerce with the French populace. Accordingly, there evolves the need for French-orientated thinking to accomplish this task. The personnel equipped to perform these objectives are the emerging business educated French-speaking graduates. As they have the opportunity to prove themselves managerially competent, their English counterparts will no longer be able to stem their influence in the business world. Such broader educational backgrounds, together with the cultural and social development of the French speaking personnel, may develop as the prescribed qualifications for the well rounded executive in the future.

The final result would appear to be that our present educational approach adopted for business administration as a bachelor's degree would be along the lines of either a liberal arts degree with advanced business administration education in the form of a master's program or a bachelor's honours course which would leave it to the individual to pursue additional education in business subjects outside the universities.

The impact of French Canadian influence in business education is its effect on widening the educational requirements for the individual. Without meeting this need, we will be accepting a diminishing vote in providing business leaders for the future.

The Department of Sociology and Anthropology is concerned with the implications of the terms of reference of the Royal Commission. The members take exception to Premier Lester Pearson's speech in which he advocates the establishment of the Commission. The exception is to the statement concerning the "two founding races".<sup>1</sup> This statement is repeated in the English version of the Terms of Reference on the Royal Commission which again uses the concept of partnership between the "two founding races".<sup>2</sup> The French version of the Terms of Reference avoids this terminology and refers to "les deux peuples".

Mr. Pearson's statement could only claim validity if he would refer to a partnership between Europeans and North American Indians, ~~an equal partnership~~ which Anthropologists would wholeheartedly wish and support. There is significant doubt that

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<sup>1</sup>House of Commons Debate, Vol. 107, No. 57, First Session, 25th Parliament, Monday, December 17, 1962, p. 2723.

<sup>2</sup>Order in Council 1963-1106, approved July 19, 1963.





Mr. Pearson has been advocating such a partnership.

Should his reference however, refer to the partnership between English and French Canadians, there is a terminological inexactitude to which the members of this department take exception. The term "race" has little operational validity.<sup>1</sup> The concept does not truly describe what it intends to describe. In Canada, any assumption of a biological English or French race belongs to fiction. For example, British subjects who came to Canada, especially the United Empire Loyalists, were composed of people of diverse ethnic origin, mainly united in their loyalty to their sovereign who himself--as well as his descendants--could hardly claim that he belonged to the English "race". There were the various peoples from the United Kingdom, former subjects of German principalities, Dutchmen and former soldiers of many countries of Europe. Even the frequently mentioned homogeneity of French Canadians can not be claimed. Early French settlers did seldom ask for the "race" of their prospective spouses.

Even greater problems than in the analytical field are created by the implementation of "racial" concepts in social action. When racial theories are translated into group interaction policies, they tend to become hazy, arbitrary and stridently nationalistic. William Peterson<sup>2</sup> deals quite extensively with the Canadian version of racial concepts and demonstrates the lack of validity of this approach. Especially in immigration policies racial theories have played an important part in determining the admission of prospective immigrants.

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<sup>1</sup>Ashley Montague, Man's Most Dangerous Myth: The Fallacy of Race (New York, Columbia University Press, 1945).

<sup>2</sup>Peterson, William. Planned Migration, The Social Determinants of the Dutch-Canadian Movement. (Berkeley and Los Angeles: University of California Press, 1955).



On a non-biological basis, interaction theories can be considered in the light of melting-pot concepts, cultural pluralism, the Canadian Mosaic and as open societies.

Canadians have consistently attacked the concept of the American Melting Pot<sup>1</sup>, so named by Israel Zangwill<sup>2</sup>. According to this idea, ethnic minorities in North America will disappear through the process of melting together. The end product of this process will be a refinement of the carrying culture (English) with the elimination of all undesirable traits of other cultures.

Upon arrival, immigrants should no longer use their language and other cultural expressions but take over those of the dominant North American middle class culture<sup>3</sup>.

The attack on the melting-pot concept has been especially conducted by French Canadians. They see in the melting-pot concept a re-enactment of the ideas of Lord Durham<sup>4</sup> who wanted to elevate French Canadians whom he considered to be hopelessly inferior, into the English character.

Whenever French Canadians are not opposing migration of other than French groups<sup>5</sup> they express ideas of melting minority groups into their own social system. Thus, for example Joseph Bouchard in Canada Français et les Etrangeres advocates the assimilation and absorption of foreigners into the emergent French State<sup>6</sup>.

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<sup>1</sup>see for example: Hon. Lester Pearson, House of Commons Debates, Op. Cit. p. 2723.

<sup>2</sup>Zangwill, Israel, The Melting Pot. (New York: MacMillan 1909).

<sup>3</sup>Winthrop Talbot, Americanization. (New York: H. H. Wilson 1917), p. 185-202.

<sup>4</sup>Lord's Durham's Report on the Affairs of British North America, (Oxford: Clarendon Press, 1912), Vol. 11, pp. 70 and 297.

<sup>5</sup>Quoted from Mason Wade, The French Canadians, 1760-1945, Toronto, (MacMillan of Canada, 1956), p. 886.

<sup>6</sup>See the statement by Senator Leon Mercier Gouin, McMaster Conference on Population Growth and Immigration of Canada, Hamilton, Ontario, April 22, 1949.





It is one of the paradoxes of the situation that in spite of anti-immigration sentiment, assimilation of immigrants in Montreal occurs at a relatively rapid rate<sup>1</sup>. English speaking Canadians while decrying American melting-pot. Even the Terms of Reference of the Royal Commission speak of the cultural enrichment through the contributions of other groups--a terminology which is closely related to American melting-pot theories and can be found in the symbolic language of Israel Zangwill<sup>2</sup> who wanted to combine the virtues of all races, creeds and nationalities. In Canada, especially the Ontario English speaking school system has been instrumental in the implementation of melting-pot ideas.

There is sufficient evidence to demonstrate that the melting-pot concept, whether officially or unofficially applied, is not an adequate concept for the integration of the various ethnic groups into Canadian Society. The Melting-pot has shown only limited success. Ruby Jo Reeves Kennedy<sup>3</sup> claims that the greatest result has been the substitution of the single melting-pot by a triple one in which nationality differences become less pronounced but religious differences more acute. Canadians, especially English speaking Canadians, see Canada as a country in which cultural pluralism is applied.

Theories of cultural pluralism imply that no single culture has all the favourable traits of our ideal system. Each group coming to this country has some unique contribution which is worth preserving. However, there appears to be an irresistible

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<sup>1</sup>Richard J. Ossenberg, "A Pilot Study of the Assimilation of Post-war Immigrants in Montreal and Toronto". Paper presented to the 1964 meeting of the Canadian Political Science Association, June 12, 1964.

<sup>2</sup>"The real American--will be the fusion of all races, perhaps the coming superman". Israel Zangeill, op. cit., p. 33 ff.

<sup>3</sup>Ruby Jo Reeves Kennedy, "Single or Triple Melting-pot? Intermarriage in New Haven, 1870-1950". American Journal of Sociology, Vol. 58, 1952-1953, pp. 56-59.



pressure towards assimilation which may eventually result in complete cultural integration. Cultural pluralism then will have disappeared but will have served the useful purpose of contributing to the final culture pattern<sup>1</sup>. It can be seen that cultural pluralism is only a more polite version of the Melting-pot.

Canadians prefer the concept of the Canadian Mosaic<sup>2</sup>. Accordingly, groups coming to Canada settle among their own members and maintain their own cultural identity but integrate with members of other groups to form a harmonious society. The concept uses the analogy of a mosaic which is composed of single coloured components which together make up the beauty of the picture. In many ways, the concept is a rationalization of the settlement practices of the Canadian Railroads in Western Canada. According to these practices, groups of diverse backgrounds were given land grants along the railroad right of way. These groups in turn subdivided their land among their own members. Throughout the Canadian West, one can find pockets of ethnic settlements which seem to be little integrated into the overall Canadian society. The hypothesis that the concept of the Canadian Mosaic is a rationalization of the settlement practices of the Canadian Pacific Railroad is strengthened by the fact that John Murray Gibbon was the publicity agent for the Canadian Pacific Railroad between 1913 and 1945.

The concept of the Canadian Mosaic offers a great deal of attraction to minority groups in Canada. Without sacrificing a group's cultural identity, the group theoretically can still

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<sup>1</sup>M. R. Davie in Francis J. Brown and Joseph S. Roucek, One America. (New York: Prentice Hall, 1945), pp. 550-551.

<sup>2</sup>John Murray Gibbon, Canadian Mosaic, The Making of a Northern Nation, (Toronto, McClelland and Stewart, 1938).





contribute to the total Canadian society. Thus, for example, French Canadian settlements in new areas seem to follow the principle of the Canadian Mosaic. For sometime, French Canadian leaders have been discouraging individual migration to other parts of Canada but advocated group migration instead. This way it has been hoped that the various institutions fostering French Canadian folkways could be maintained. Leaders of French Canadians in Essex County have frequently advocated similar policies. They have advocated settlements apart from other groups and hope that in this way the French Canadian identity can be maintained in the middle of an English speaking society. Other ethnic groups, equally anxious to preserve their own identity, have advocated similar policies.

There are principally two objections to the concept of the Canadian Mosaic which can be seen as a more permissive sub-category of the theories of cultural pluralism. These objections are:

1. Duplications of service and educational structures,
2. Negative social consequences of spatial and residential segregation.

Under the Canadian Mosaic system, each ethnic group would duplicate in miniature the overall Canadian society. Each group would create her own educational system with different ideas and educational accomplishments. It is questionable whether our society can afford such an expensive system, especially in terms of hidden costs. Hidden costs would, for example, originate whenever the preparation system of the various groups would not adequately prepare the young members of the group for the modern production system. An extreme example of such a practice is given by the Hutterite schools and by schools for Amish children. Both groups do not believe in education beyond the eighth grade. The limitation of education binds the members of these communities



quite effectively to the group; outside the community, occupational opportunities are severely curtailed by lack of education. At present, there is a significant degree of association between a limited education and prolonged unemployment; an association which will even increase in time. Educationally deprived groups will remain a constant burden on the welfare and unemployment compensation system.

The experience of the U. S. American South has amply demonstrated that a modern, industrialized society cannot be established under the doctrine of separate but equal social structures. Negative consequences would become obvious not only for the minority groups but also for the dominant majority. The only beneficiaries would be certain groups of ethnic leaders who maintain their leadership on the strength of being go-in-betweens between the majority and minority group society. By skillful manipulation they are able to wrangle concessions from the majority society and receive concessions which are disproportionate to their actual power.

If each group develops an independent social and service structure, the very existence of such a system serves as an anti-integration factor. By virtue of its existence, minority group members are unable to develop the interaction skills which are necessary for an autonomous existence. Dependence upon ethnic group leaders would perpetuate barriers to full participation in Canadian public life.

At the present time, there is significant disagreement whether cultural pluralism is the desired state of affairs for Canada. French Canadian writers oppose cultural pluralism which would grant a position of equality between the French Canadian culture and other groups. Interest in biculturalism does not necessarily create interest in cultural pluralism.





Some Canadians think that there is the emergence of three patterns, English, French and Canadian. Canadian will mean that there is no direct identification with either the English or the French cultural system<sup>1</sup>. Both systems are at present not flexible enough to accept the contributions of the third group in Canadian life. Newcomers can develop their identification with this country and her institutions without however being re-educated to become either second class Englishmen or unassimilated Frenchmen. Among New Canadians, there is little opposition to the introduction of the French and English languages as the languages of communication; both languages could easily exist side by side. The greater part of the opposition stems from the fact that the social systems of either group demonstrate attitudes which are more often the reflection of an inward looking society than the assessment of reality. Especially in the invidious comparison of the English and French Canadian preparation system, with other educational systems, wishful thinking and actual academic performance are not always in agreement with each other.

Cultural pluralism usually provides the framework of reference for social action groups. In the United States, Americanization agencies, as for example, International Institutes, made pluralism the guiding theory. The approach became the various ethnic minorities about the largest numbers of famous ethnic sons and daughters. In some ethnic minorities, standards of excellence were equivalent to standards of notoriety. Other minorities, in defense of their own group position, tried to demonstrate that members of their persuasion are as common and average as any other

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<sup>1</sup>Long, Tania. "Canadian Origin Stirs up Ottawa." New York Times, January 29, 1961.



ethnic minority<sup>1</sup>.

Thus famous men in one group were compared with accomplishments in some obscure field of endeavour. Brown and Roucek<sup>2</sup> used sliding scales of accomplishment to prove that all ethnic minorities in the United States contributed at least some famous men and women. Research which attempted to prove differential rates of accomplishment was studiously ignored<sup>3</sup>.

In Canada, a similar policy has been attempted in the publications of the Canadian Department of Citizenship and Immigration<sup>4</sup>. In actual reality however, there is little doubt that minority groups in Canada, including French Canadians, are under-represented in leadership positions of government, industry, commerce and education<sup>5</sup>.

Instead of the racial theories, cultural pluralism or the concept of the Canadian Mosaic, the writer advocates an open society in which the various groups can contribute to the development of Canada according to their abilities.

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<sup>1</sup>Robert K. Merton, Social Theory and Social Structure, (Glencoe: Free Press, 1957), p. 432 shows this paradox in the position of the Jewish group in the United States which underplays contributions of Jews to various areas of accomplishment.

<sup>2</sup>Francis J. Brown and Joseph Roucek, One America, (New York: Prentice Hall, 1945), Part II.

<sup>3</sup>See for example: Mapheus Smith, "National Origin of Famous Immigrants", Sociology and Social Research, Vol. 20 (1935), pp. 422-431 demonstrates that different ethnic groups have not their proportionate share of famous men and women. This publication has not been mentioned by Brown and Roucek and similar writers advocating cultural pluralism.

<sup>4</sup>Canadian Department of Citizenship and Immigration, Notes On the Canadian Family Tree, (Ottawa: Canadian Citizenship Branch, 1960).

<sup>5</sup>See for example: John Porter, "Higher Public Servants and the Bureaucratic Elite in Canada", Canadian Journal of Economics and Political Science, Vol. 24 (1958) No. 4, pp. 483-501. The distribution of Canadian Senators does not reflect the ethnic composition of Canada. Similarly, in a recent study of a local power structure, only one member of a minority group belonged to the local power group.





To implement such a society it is first necessary to establish conditions which allow the development of personal abilities and the freedom to choose. This requires that formal or informal exclusion and discrimination practices, as they still exist, are not based on the membership in a given racial, ethnic or lack of accomplishment.

Opportunities for employment should be open to members of all groups. Formal or informal quota systems favouring or discriminating against members of any group should not have the support of the federal or provincial legal system.

For the development of the country, it is relatively unimportant to judge the potential contributions according to the place and province or a country of training but it is important to assess the personal competence of an applicant.

Equal opportunity legislations in all provinces, including Quebec, and at the federal level are some of the legal safeguards of an open society. At the present time, neither French Canadians outside Quebec nor New Canadians are able to use at all times their training and experience in this province. Restrictions by occupational and professional groups as well as branches of the Provincial Government, especially in the educational field, do not always implement the ideas of an open society.

Educational opportunities, especially for culturally deprived groups, should be made available. This brief mentions some of the limitations to which bilingual students are subjected. Similar problem areas exist in the inner core of our cities in which cultural or racial minorities are unable to develop their potential. The costs of training and educating our culturally deprived groups are significantly lower than the costs of continuous welfare care.

It seems that federal assistance to the training of minority group members in rural and urban slums and a programme



of action for the prevention of the continuation of the present system are also necessary. The problems of school drop-outs among French speaking residents of Ontario need a greater degree of attention than given at the present time.

A system of scholarship programmes to aid in the development of lay leadership among French Canadians in Ontario and other minority groups would allow the development and enrichment of educational opportunities.

Freedom in the selection of residences and the use of service structures should also be mentioned.

To facilitate the problems of integration of the various groups, a greater development of the present system of Canadian Citizenship Officers, whether at the federal or provincial level, should be helpful. These officers could work actively towards the integration of the various groups and render counselling services to minority group members. Many members of our minority groups are unable to find their way through the mazes of governmental and social service agencies and do not receive the assistance which is available to the initiated.

On the level of intercultural relations, research should be initiated which will study to a greater degree the problems of intergroup communication than there is done at the present. There seems to be a degree of association between a closed mind on the one side and shouting on the other. An understanding of the aspirations, ambitions and goals of the various groups would facilitate the solution of issues. The present facilities for research in intergroup relations are greatly inadequate.

Members of minority groups, on the other hand, should not complain of exclusion practices and, at the same time, practice their own restrictions. Almost all groups are concerned about their own acceptance but less so with the acceptance of other





groups which are considered to be socially inferior.

Cultural exchange between the various groups can occur  
in an open, voluntaristic society. This way, the rather unique  
position of Canadian Society, to be an important link between  
Anglo-Saxon and Latin Cultures, can be implemented.



TITLE: A Brief to the Royal Commission on Bilingualism and Biculturalism submitted by the University of Windsor, Windsor, Ontario.

AUTHOR: R. A. Helling, Ph.D.,  
Chairman,  
Committee on the Royal Commission

Brief of 29 pages; 15 recommendation(s)

See attached letter

REMARKS OF ANALYST: This brief sums up the ideas of various departments of the university on bilingualism and biculturalism. It is the product of a committee, but it is in no way a bland distillation of ideas. Each group's thoughts have been left integral even where this means that there is a certain degree of conflict between sections. The last eight or nine pages of the brief seem to be the work of the author rather than the submission of any one department. Here is included a summary of four theories of social interaction and their applicability to the Canadian scene.

ATT.: RESEARCH

- Social patterns of French Canadians in Essex County & Metropolitan Windsor: page 6
- distribution of Mother Tongues in Essex County, Ontario: Table, page 7
- bilingual (English-German) high school in Leamington, Ontario: page 8
- Toronto Board of Education's rules concerning rental of auditoria: page 8
- statistics on bilingual school districts in Essex and Kent counties; page 9
- correlation of ethnic and educational backgrounds: page 10
- bilingual education in Luxembourg: page 11
- University of Michigan language teaching center: page 14
- four theories of social interaction
  - the Melting Pot: page 20
  - cultural pluralism: page 21
  - cultural mosaic: page 22
  - open society: page 26
- settlement practices of Canadian railroads in west; page 22
- accomplishments of individual members of ethnic minorities in U.S. and Canada: page 26
- Bibliography

) note the reference to William Peterson's discussion of the use of "race" concepts in Canada in his "Planned Migration: The Social Determinants of the Dutch-Canadian Movement".

TABLE OF CONTENTS:

PAGES

RECOMMENDATIONS:

- requirements for teachers	2
- details	11 - 14
- introduction of second language in early grade	2
- details	11 - 14
- school exchanges	2
- details	11
- university exchanges	2
- details	11
- professional exchanges between universities	2
- details	11
- French language broadcasting in Essex County	2
- details	11
- academic courses on French Canada	2
- bilingual civil service	2
- details	14





- new Canadian constitution	2
- details	17
- business education	2
- details	18
- open society	2
- details	27
- studies in inter-group relations	2
- details	28
- participation of ethnic minorities in Civil Service	12
- high school courses in French-Canadian literature	15
- Canadian flag	15
educational opportunities for culturally deprived groups	27
- training of minority group members	27

# BRIEF:

Background of Submitting Institution	1
Introduction	3
1. Problems of Bilingualism	3
- Department of History	4
- Department of Sociology and Anthropology	6
- Department of Modern Languages	12
- Department of English	14
- Canterbury College	14
2. Problems of Biculturalism	15
- Department of History	15
- Department of Economics and Political Science	17
- School of Business Administration	17
- Department of Sociology and Anthropology	18
Theories of Social Interaction	20
- melting pot	20
- cultural pluralism	21
- cultural mosaic	22
- open society	26



Background of Submitting Institution: p. 1

The University of Windsor is a non-denominational university which was created in 1963 around the now federated Assumption University. Assumption is a Roman Catholic institution with a history going back to 1857. "In 1964, the university has 178 faculty members and about 2,000 students. The greater part of the students come from Essex and Kent Counties, Ontario".

Introduction: p. 3

The six problems covered by the terms of reference of the Royal Commission have been looked at from the viewpoints of the teacher, research man and community service worker.

1. Problems of Bilingualism pp. 3 to 15

Although generally favorably disposed toward bilingualism as a desirable goal for the whole of Canada and not just for English areas, "Professors in the three branches of learning, the natural sciences, the social sciences and humanities perceived the urgency of the problems of bilingualism in different degrees of intensity". The natural sciences are little concerned with the problem of bilingualism itself while the School of Business Administration feels itself limited by the fact that most of the business of the country is conducted in English.

Department of History (pp. 4 to 6) feels that if the principle of a bilingual civil service is admitted "great care must be exercised that no injustice be done to dutiful and able people in the civil service merely because they are not bilingual". It would like to see French broadcasts extended to cover the whole of the country and would encourage "anything that would create a climate to welcome things French". There is a need to revise methods of teaching languages. French must be taught in French, not in English by teachers who don't even speak French. "In the teaching of Canadian History... more emphasis should be given to the period of the French Régime. University students should be expected to read French sources".





The Department of Sociology and Anthropology (pp. 6 to 12) is concerned with the social patterns of French Canadians in Essex County and Metropolitan Windsor. Since the first French settlers arrived at the beginning of the 18th century their numbers have grown by natural increases to the point where they now comprise 21.2% of the entire population. About 40% of these have been absorbed into the English community to the extent that they no longer use their own language. Although French is the second language in Essex County, being the Mother Tongue of 10.8% of the people, about 18.2% of the people have another Mother Tongue than English or French. Outside the home and church, and in the case of the French, bilingual separate schools, English is the only language used. "There is little regard in the community for those who speak other languages. Primary schools, for example, do not encourage the knowledge of other languages but English and, sometimes, French". Because all bilingual schools are Roman Catholic, non-Catholics are deprived of the opportunity to obtain bilingual training for their children. Also, because they are Roman Catholic, they share the financial limitations of the Separate Schools with their concomitant defects in quality and training for teachers. The discontinuance of bilingual education beyond grade eight leads to a higher rate of drop outs among bilingual students who are unable to make the transition to monolingual high schools.

The Department of Modern Languages (pp. 12 to 14) details the French courses which are now being given at the University. It explains its role in aiding in the establishment of French courses in the English primary schools in the Windsor area. The department is exploring the possibilities of producing a text for English teachers in French schools in Quebec embodying the latest techniques.

The submission of Canterbury College (page 15) is a series of recommendations.

## 2. Problems of Biculturalism (pp. 15 to 20)

The Department of History (pp. 15 to 17) makes the point that



with the emergence of a large bloc of Canadians of other than French or English background "the traditionally dominant position of the French and British in Canada has been severely challenged. In the light of this one feels that French Canada's new menace to survival comes not from the Old Canadians of British stock, but rather from New Canadians who hail from the continent of Europe". The Department rejects the Compact Theory of Confederation although the Department of Economics and Political Science appears more ready to accept this point of view (cf. recommendations, page 19).

The School of Business Administration (pp. 17 & 18) observes that requirements of bilingualism are often waived in the hiring of English Canadians, but that French Canadians are coming to a realization of their influence in the business sector and are affecting business education in that they are causing a "widening of the educational requirements for the individual".

The Department of Sociology and Anthropology (pp. 18 to 20) takes exception to the imprecise use of the term "races" in the English version of the terms of reference. It is pointed out that this term has no validity and that the use of racial concepts has led to great problems in the field of public policy such as immigration and to distorted versions of theories of social interaction.

Theories of Social Interaction (pp. 20 to 29)

Melting Pot It is pointed out that Canadians, and especially French Canadians, have consistently attacked the idea of a "melting pot" while busily assimilating other cultures into their own. Even the terms of reference of the Commission imply an acceptance of the basic concept of a melting pot or of a number of them. ?

In a system of Cultural Pluralism there seems to be an irresistible pressure towards assimilation and eventual cultural integration. 113

The preferred Canadian concept of a Cultural Mosaic is, in many ways, a rationalization of the settlement practices of the Canadian railroads in Western Canada. While this concept has been attractive to





minority groups such as French Canadians it is objected to on the grounds that it leads to duplication of service and educational structures and negative social consequences of spatial and residential segregation. The cultural mosaic in Canada has not been successful if it is judged from the stand point of proportional contributions by the members of each group. It is questionable whether our society can afford such an expensive system.

The writer goes on to recommend an Open Society. This is covered in the recommendation section of this summary.



Brief #: 750-490

University of  
Windsor

TORONTO

A. INFORMATION ON GROUP1. HISTORY OF THE UNIVERSITY

Assumption College founded 1857 as a classical college. It became affiliated with the University of Western Ontario in 1919 and became an independent institution with University powers in 1953.

1956 with the affiliation of Essex College, a non-denominational science college, the institution became Assumption University.

1963 Assumption University became the non-denominational University of Windsor except for Faculty of Theology and the student residences which remained under jurisdiction of Assumption University.

To-day University of Windsor includes Assumption University as a federated university, and three affiliated colleges, Canterbury (Anglican), Holy Redeemer (Redemptorist Fathers) and Iona (United Church) College. There are approximately 2000 students and 178 faculty members.

2. PREPARATION OF BRIEF

The different faculties of the university expressed their views to a special committee on B. & B. and the brief was edited by Dr. Helling.

B. QUESTIONING OF WITNESS(ES)1. PROGRAMME & LIAISON SECTION

p.4 (1) a Ref. School of Business Administration.  
mid- Isn't the logic of this School rather contradictory?  
page If they wish to stress "unitary influences", wouldn't the ability of English and French-speaking businessmen to converse in either language with each other be a "unitary influence"? Isn't the present inability a "diversive influence"?

b (See cf. p.18 para. 3 for further School observations.)

p.10 (2) Again the question of the quality and nature of bilingual  
para.1 education.  
a How is the "bilingual school" curriculum structured  
b What are its weaknesses?  
c What is the precise reason for difficulties encountered by those pupils who move into secondary public schools?

p.14 (3) The Committee - who should convene this? What level  
para.7 of government, or what group, should be responsible for the establishment of such a centre?





- p.14 (4)  
recom.3 "French and English subject instruction not later than grade 3".
- Many are apprehensive about such early commencement of language instructions.  
What would you put forward in support of your "not later than grade 3" statement?
- p.16 (5)  
para.2 But is Canada in fact multi-racial and multi-cultural? What happens to the immigrant, singly and in groups, over the years following his immigration?
- p.17 (6)  
recom.1 "...Perhaps certain amendments to the B.N.A. Act..." Can you suggest specific areas or ideas?
- p.28 (7)  
para.3 "...a greater development of the present system of Canadian Citizenship Officers..."
- a) What sort of "development"?  
b) Training?  
c) Function?  
d) Terms of Reference - of the Department?
- pp.26- (8)  
29 The "open society".
- a) How, specifically, does such a concept bear on the concept of biculturalism?  
b) Do you consider that an "official bilingualism and biculturalism" would preclude conditions for such an "open society"?

C. RESEARCH SECTION

Question

- Ref. p.8 a) Surely these "rules" are ultra vires, discriminatory, and could be challenged in the Courts?  
Particularly Rule #2 regarding use of language?

F. E. Walden

Answer

It probably is ultra vires - I don't know.

B. Neatby

Question

Ref.p.9  
para.4

- a) "All bilingual schools ... for their children". Who, or what administration, actually deprives non-Catholics of the opportunity to obtain bilingual training for their children? Is it the Separate School Board? The Public School Board? The Provincial Education Act? Municipal regulations? The Church? Custom?

F. E. Walden

Answer

Not all bilingual schools in Ontario are Roman Catholic. Of 499 elementary bilingual schools in Ontario in September 1963, 39 were public schools; of 89,000 students at bilingual schools, 3,000 were in these public schools.

Similarly in Grades IX and X, 6 of 95 bilingual schools were public, with 219 out of 5,700 students attending them.

Most of these public bilingual schools are in rural areas where there is no English language school, but in Welland, both English and bilingual schools are administered by Public School Board. These schools suffer none of the financial limitations of separate schools.

p.10  
para.1

Question might be asked whether there is any evidence that language is cause of drop-outs. Are there even accurate statistics on drop-outs - if so, who has analysed causal factors?

B. Neatby



757-533

10171  
-01002

Submission to

The Royal Commission on  
Bilingualism and Biculturalism

presented by

THE STUDENTS' LAW SOCIETY

FACULTY OF LAW

UNIVERSITY OF TORONTO

78 QUEEN'S PARK CRESCENT

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## SUMMARY OF RECOMMENDATIONS

1. We urge the abolition of the Senate and its replacement with a new chamber composed of representatives from each of Canada's ten provinces.
2. We urge the reorganization and redefinition of Sections 91 and 92 of the B.N.A. Act and the inclusion of powers of delegation.
3. We urge the division of the Supreme Court of Canada into one common law and one civil law bench.
4. The Federal Government must retain jurisdiction over international treaty making and criminal law.
5. We urge the Federal Government to subsidize the teaching of English and French in all parts of Canada.
6. We urge the creation of a Federal district of Ottawa.
7. We urge a re-orientation of Canadian symbolism to concentrate on those things which are common to both of our cultural groups.

## PREAMBLE

1. Unity cannot be legislated, nor can brotherhood and respect. But legislation can provide forums and institutions to help men of good faith in their working toward these goals. It is to this end that this brief is directed--- to institutionalize co-operative federalism.
2. No attempt is being made here to definitively analyze the roots and causes of the problem, but rather to offer a few suggestions which may serve to unite the peoples and governments of this country. We are ever conscious of the distinct regionalism which exists in our country. No longer is it correct to refer only to the English Canadian outlook and the French Canadian outlook -- rather it is more correct to take into account the various differences in outlook which are, to a great extent, geographically orientated -- from British Columbia to Newfoundland. As a result, any attempt to suggest solutions



- to the problem must take these regional views into account.
3. We believe that the duality of our cultural heritage should enrich the life of every citizen of Canada. A reconfirmation of the rights in all areas of Canada, as embodied in Section 93 of the British North America Act, and other legislation is needed in order to guarantee rights to language and to education in English or French mother tongue whenever economically feasible. At the same time, all educational institutions should orientate themselves toward encouraging understanding and knowledge of Canada's other major culture and language. The Federal Government can tangibly show its concern by effectively implementing bilingualism and equality in the civil service and wherever the two cultures meet.

#### RECOMMENDATIONS

4. WE URGE the abolition of the Senate and its replacement with a new chamber composed of representatives from each of Canada's ten provinces. With the intense regionalism existing in Canada, this body would provide a forum where provincial demands would have to be reconciled with the national interest before the public eye. It would formalize the already powerful premiers conference and in effect provide a standing Dominion-Provincial Conference, and make its members subject to the scrutiny of both the public and their peers. It would have the advantage of facilitating joint planning and co-operation among the Provinces as well as between the Provinces and the Federal Government.

#### COMPOSITION

5. This body would be composed of the Premiers, Ministers of Finance, Attorneys-General, and Ministers of Welfare of all of the Provinces of Canada.
6. Federal ministers would have the right to address the body, to present their legislation, and to answer questions, but not to vote.





POWER

7. A two-thirds majority composed of Provinces with over 50% of the population would be required for any bills bearing on subjects reserved to the Provinces under the British North America Act.
8. This body would not be permitted to wield a veto over legislation which falls entirely within the competence of the Federal Government. Instead, it would be given a suspensive veto -- the right to delay the enactment of any bill for a period of time. During this period, the bill should be reconsidered by the House of Commons and studied by a joint committee of the two chambers. If agreement proves impossible, the contested bill would become law after repassing by the House of Commons.
9. While the right of individual Provinces to opt out of federal legislation encroaching on their powers must be respected, it would, nevertheless, serve to encourage parallelism in, for example, welfare schemes, and to ensure maximum portability among the Provinces. With Provincial Secretariats in the Capital, it would serve to facilitate communication and joint planning. It would have the added advantage of having jurisdiction in constitutional amendment. It would also supervise delegation of power between the Provinces and the Federal Government.
10. THE FEDERAL Government should not hesitate to reorganize and redefine Sections 91 and 92 of the British North America Act in order to make them more workable in light of recent legislation and judicial decisions. In connection with this, powers of delegation between the Provinces and the Federal Government are necessary to ensure effective co-operation between the Provinces and the Federal Government.
11. WE URGE the division of the Supreme Court of Canada into two federally appointed benches -- one civil law



and one common law. These two benches would sit together on constitutional and federal issues.

12. THE FEDERAL Government must retain its powers of international treaty making that does not impinge on provincial rights, as well as its control over criminal law.
13. EVERY CANADIAN should have the right to learn English and French without personal expense. The Federal Government should provide grants and/or schools in Canada's major centres to provide the opportunity for every Canadian who so desires to learn Canada's other language under the most modern methods of language instruction.
14. WE URGE the creation of a Federal district of Ottawa to include Hull and surrounding area. This district could become a model of bilingualism and biculturalism, with such features as truly bilingual schools and institutions.
15. WE STRONGLY approve of the new Canadian flag and would urge that the government continue in a programme of re-orientation of Canadian symbolism to things Canadian, focusing on those symbols which are common to both of Canada's cultural groups. While it would be folly to place artificial and specially manufactured symbols before the populace, such measures as the placing of the pictures of Cabot and Cartier, Sir John A. MacDonald and Sir Wilfred Laurier on our stamps, currency, and coinage would serve constructive ends. These measures would prevent the venting of hostilities at symbols of domination.





BACKGROUND PAPERS

Brief #: 750-520

Laurentian University  
of Sudbury

A. INFORMATION ON ORGANIZATION

A bilingual non-denominational university which went into operation in 1961.

1. MEMBERSHIP

Enrolment has grown from 177 in 1960-61 to 545 in 1964-65. Of these 52% were French speaking in 1960-61 and 42% were French speaking in 1964-65.

2. HOW BRIEF WAS PREPARED

No information.

B. QUESTIONING OF WITNESS(ES)

PROGRAMME AND LIAISON SECTION

N.B. Est-il possible qu'un mémoire soumis par une université soit écrit dans un tel français? Est-ce là un reflet de la situation pénible de cette langue dans le Nord ontarien? Il y aurait lieu de les interroger sur la rédaction du mémoire.

page 2

Q. 1 "Pour nous, il n'y a qu'un seul Canada, avec une seule nation..."

Comment définissent-ils le mot "nation"? Que pensent-ils des nombreux Canadiens (surtout français mais également anglais) qui prônent la théorie des deux nations au Canada?

page 10

Q. 2 "Il est à noter que les programmes français (au réseau français de la télévision) ont tendance à n'être préparés que pour des Québécois: les informations et les commentaires politiques, par exemple, ignorent l'existence de l'Ontario; pour savoir ce qui se passe dans la province, il faut capter la chaîne anglaise."

Que suggèrent-ils pour remédier à cette situation? Diraient-ils qu'en fin de compte, l'introduction de la télévision française dans le Nord de l'Ontario n'a nullement aidé à l'amélioration du fait français dans cette région du pays, justement à cause de la programmation pensée trop exclusivement en fonction du Québec, et en raison de l'absence quasi-totale de tout programme d'intérêt local, régional et provincial?



page 20  
para. 3

Q. 3 "Les représentants de chaque culture doit (...) avoir droit à des institutions scolaires financées par le public, que se (...) soient (...) aux niveaux élémentaires (...), secondaire, professionnel ou supérieur." (extrait textuellement du mémoire)

Envisagent-ils des écoles confessionnelles ou non-confessionnelles pour les Canadiens français hors du Québec.

page 23

Q. 4 Re L'institution d'un ministère fédéral de l'Instruction publique.

Pourquoi lui donner un tel titre s'il ne doit pas s'occuper d'éducation proprement dite? Son pouvoir de surveillance ("s'assurer que les minorités francophones ou anglophones reçoivent bien les écoles qui leur sont nécessaires") en ferait-il un organe judiciaire ou semi-judiciaire? Comment concilier les prérogatives des provinces dans le domaine de l'éducation et l'ingérence du gouvernement fédéral dans ce même domaine?

page 24

Q. 5 re L'enseignement à l'Université Laurentienne.

L'enseignement s'y donne-t-il surtout en français ou en anglais?

page 25

Q. 6 Pourquoi confier au ministre fédéral des Transports la responsabilité d'une campagne pour que les Canadiens se connaissent mieux?

page 26

Q. 7 re La transformation de la Commission royale en un organe permanent.

Cet organe permanent relèverait-il uniquement du gouvernement fédéral ou serait-il une entreprise conjointe fédérale-provinciale?

Plus de détails sur ses buts et son fonctionnement?

page 28

Q. 8 re Le Québec unilingue français

Comment un Québec unilingue pourrait-il vraiment aider les minorités françaises?

page 30

Q. 9 Stimulation du bilinguisme chez les fonctionnaires et les officiers des forces armées.

Auriez-vous des suggestions concrètes à faire à ce sujet?





150528

SUBMISSION TO THE ROYAL COMMISSION

ON

BILINGUALISM AND BICULTURALISM

BY

LAURENTIAN UNIVERSITY OF SUDBURY

1. The first part of the paper is devoted to a general discussion of the problem.

2. The second part is devoted to a detailed analysis of the results obtained in the first part.

3.

4. The third part is devoted to a detailed analysis of the results obtained in the second part.

Here, in Northern Ontario, are to be found men and women belonging to all the national groups of the country. The composition of the local population is such that it mirrors that of the country as a whole. (See tables 1 and 2).

In its turn our bilingual university reflects this diversity.

This is perhaps why we follow the increasing ill will which is ravaging the relationships between the various ethnic groups with more awareness and concern.

The problem facing the country, which your commission must seek to solve, is implied in the words "bilingualism" and "biculturalism", namely that of national unity.





T A B L E I

POPULATION BY ETHNIC GROUPS IN THE REGION SERVED BY LAURENTIAN UNIVERSITY

<u>ETHNIC GROUPS</u>	<u>Algoma</u>	<u>Cochrane</u>	<u>Manitoulin</u>	<u>Nipissing</u>	<u>Sudbury</u>	<u>Temiskaming</u>	<u>Totaux</u>	<u>%</u>
British	52,833	27,219	6,985	28,951	55,429	24,046	195,469	38.6
French	21,394	47,539	553	30,793	65,129	15,637	181,045	35.8
Italian	11,006	3,539	18	1,973	9,020	964		
German	5,050	2,099	213	2,351	6,351	1,720		
Finlander	3,089	2,340	17	312	7,446	883		
Ukrainian	2,774	1,637	30	514	6,242	848		
Polish	2,325	2,239	41	950	3,571	1,405		
Scandinavian	2,031	1,100	67	756	1,859	766		
Other Europeans	6,463	4,833	259	1,922	8,051	2,534	112,151	22.2
Indian and Eskimos	2,989	2,224	2,939	996	1,192	212	10,552	2.1
Others and not stated	1,448	897	54	1,050	1,572	1,413	6,434	1.3
<u>TOTAL</u>	<u>111,408</u>	<u>95,666</u>	<u>11,176</u>	<u>70,568</u>	<u>165,862</u>	<u>50,971</u>	<u>505,651</u>	<u>100.0</u>

SOURCE: 1961 Canadian Census



TABLE II

Proportional Division of the Population according to Mother Tongue  
in several Northern Ontario areas

MOTHER TONGUE	Sudbury Metropolitan Area (1)	Sault-Ste-Marie Metropolitan Area (2)	Timmins Area (3)	City of North Bay	Elliot Lake
English	49.5 %	48.0 %	32.6 %	53.7 %	40.0 %
French	31.0 %	13.0 %	38.8 %	26.5 %	33.4 %
Other	19.5 %	39.0 %	28.6 %	19.8 %	26.6 %
	100.0 %	100.0 %	100.0 %	100.0 %	100.0 %

(1) Sudbury, Blezard, Chelmsford, Coniston, Copper Cliff, Lively, Neelon and Garson, Rayside, Waters and unorganized territory by 1727 people.

(2) Sault-Ste-Marie, Korah, Tarentorus.

(3) Timmins, Mountjoy, Tisdale, Witney.

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Source: 1961 Canadian Census





PART IThe Threat to National Unity

Professor Michel Brunet, of the University of Montreal objects to the use of the terms "Canadiens" and "Canadians". We disagree. In our view, there is no objection to their proper use as translations one of the other. We feel there is only one Canada, one nation, of which the members are Canadians, or in French, "les Canadiens".

But this does not prevent us from seeing the difficulty of trying to agree on national symbols. Nor does it blind us to the fact that the anguish of many French Canadians is so deep that they consider separating and creating their own state.

Two fears grip the French Canadian, and there will be no peace for them, or for the entire country, until they are relieved. These fears are:

1. The fear of being submerged numerically by English speaking Canadians;
2. The fear of not receiving what historically was promised to them from 1759.

Fears Concerning French Canadian liberties -

There are many documents which establish the rights of French speaking Canadians. Among the first of those which must be mentioned are the Articles de la Capitulation de Québec,



September 18, 1759, the Articles de la Capitulation de Montréal, September 8, 1760, the Treaty of Paris, February 10, 1763, the Royal Proclamation of October 7, 1763, and above all the great charter of French Canadian liberties the Quebec Act of 1774.

All of these documents have recognized the right of the French culture not only to exist, but also to develop and flourish.

In 1864, at the Conference of Quebec, George Etienne Cartier's idea of territorial division won out over John A. MacDonald's centralist views. If the British North America Act of 1867 did not give complete equality to the French and English languages, it at least permitted the French-speaking minority to be in the majority in one province, Quebec, the bastion of their culture, and (it also permitted them) to eventually conquer other provinces.

Many French Canadians still feel the hurt of this situation. They feel they have been "Parked" in Quebec as if in a reservation. In our opinion this is a misinterpretation of the fact that they are in the minority and it is precisely because of federalism that they are saved from the rule of numbers alone.

This fact is substantiated by many examples. By virtue of Article 22 of the Act of Manitoba French was established as one of the two official languages of that province; the provincial legislature abolished this in 1890. Article 17





of the Act of Saskatchewan of 1905 which made French official in that province was likewise withdrawn by the provincial legislature. Article 11 of the Northwest Territories Act, 1875, gave assurance that French would be an official language in that region; The Legislative Assembly of the territories repealed this in 1892.

Another even more painful example, and one closer to us, took place in the province of Ontario. In 1912 the Ontario legislature reduced the use of French to a language to be studied in the schools, but which was not to be used in the streets, in stores, at work, or even in the public services. Parents who wish to have their children educated in French, and who are not so fortunate as to be able to send them to private schools, have no choice but to send them to institutions where all subjects, except French, are taught to their children in a language which is not their own. These institutions are the "bilingual schools" of Rule 22. At the level of secondary education there are no public French high schools in this province where 650,000 French Canadians make up more than one tenth of the population. It is amazing that there are any students to register in the French section of Laurentian University (See Table 3). The Federal government must be complimented for keeping French in some of her services like the post office, offices of the department of national revenue and the C.N.R., and so must the private businesses which have begun to introduce French in their



T        , L E     III

Regular Students Registered in the  
French and English Sections of  
Laurentian University of Sudbury

Academic Year	Enrolment in the French Section		Enrolment in the English Section		Total Enrolment		Enrolment in the French Section as a Percentage of Total Enrolment (1)
(2)							
1960-61	92	+	85	=	177	:	52.1%
1961-62	89	+	166	=	255	:	34.9%
1962-63	64	+	200	=	264	:	17.8%
1963-64 (5)	85	+	276	=	361	:	17.3%
1964-65	121 (3)	+	424 (4)	=	545	:	22.2%

Detail by year of study:

1963-1964

1st year:	34	+	155	=	189
2nd year:	31	+	59	=	90
3rd year:	20 (6)	+	59	=	79
4th year:	0	+	3	=	3

1964-1965 (5)

1st year:	50	+	250	=	300
2nd year:	36	+	110	=	146
3rd year:	35 (6)	+	60	=	95
4th year:	0	+	4	=	4

Source of Information - The Registrar's Office, Laurentian University of Sudbury.

Notes: (1) In 1961, 35.8% of the population in this area was of French origin: See Table no. 1; (2) Laurentian University went into operation in September 1960; earlier, the University of Sudbury had 75 French-speaking students in 1956-57, 80 in 1957-58, 68 in 1958-59, and 104 in 1959-60; and 25 English-speaking students in 1958-59, and 27 in 1959-60; (3) 18 of these students have to take their courses in the English language; (4) 30 of these students are of French extraction; (5) the figures as of October 7, 1964; (6) the Business Administration programme alone has a 4th year; the teaching in this Division is in English only.





transactions with clients.

The policy of rejecting French and the forced assimilation of French-speaking Canadians is an infringement of the promises given in 1759 and in subsequent years. It is also contradictory to the spirit of the pact between two great peoples. If this policy were to be continued we can expect the most nefarious consequences. The fear which such a policy creates has already caused many French Canadians to lose faith in any idea of future national unity.

How marvelous it would be to hear again, in contemporary language, the proud retort of Murray to those who were trying him in London:

I consider it a glory to have been accused of having accorded a firm and warm protection to the (French) Canadian subjects of the King, and of having done all in my power to win for my royal master the affections of this brave and vigorous people, whose emigration, if it were ever cut off would result in irreparable loss to the empire.

#### Importance of the Promises to French-speaking Canadians for the Whole Country:

The guarantees given the French culture is now not only of interest and concern to the French-speaking Canadian, but also to the descendents of all the great cultures other than the French or British. It is because one non Anglo-American culture receives rights and respect that other non Anglo-American cultures can also gain recognition. There would be no room for the development of the best Italian, Finnish or Ukrainian traditions in a society which would try



to strangle the culture of one third of its citizens.

This diversity of cultures seems to us to be essential and to include immeasurable advantages.

At the level of family life, respect of the culture of each home is the means of assuring this culture in primacy over the school and professional educators. If the family is reduced to a mere physical entity, where the father is no more than a bread winner and the mother one who prepares the morning and evening meals, then it has lost a great deal of its significance. Are not our neighbours to the south presently regretting what they call the crisis of paternal authority? And yet how could they possibly avoid this when they gave primacy to institutions outside the family and described as "unamerican" the traditions and customs brought by the immigrant parents.

From the point of view of the individual, it is hardly necessary to emphasize the wealth of a society whose members carry with them different ways of living and thinking.

From the political point of view it is fortunate to have such individuals who are like sensitive antennae to the exterior.

But most of all, and this is more to the point, the diversity of cultures seems to us to be a condition of survival for Canada.





Imagine, for a moment, if we behaved here like they do in the United States, and if we tried to fashion each individual to one "melting pot" (one which has not yet functioned properly by the way) what reason would there be to maintain an independent Canada? This is already very much the situation in the two countries to the north of this continent. We would be in a similar situation. We could question: Why make efforts and sacrifices to preserve a useless sovereignty?

Canada was founded on the rejection of the "melting pot". Canada was born of the political cooperation of two great civilizations both of which decided to preserve their respective identities.

Canada is a "unit as multiplex", of which the cornerstones are the French and British cultures. On these cornerstones can be built the progress of the other cultures which have come to join them. The two cornerstone cultures are guarantees to the others. This is the whole lesson of Canadian history.

The Canadian essayist Hugh MacLennan has clearly captured the original character of Canada:

Canada was not to be a melting pot, but a political home in which all the institutions of the land should foster individually. I value this country precisely because it is too subtle an organism for anyone to make an 'image' of it - unless an artist of the Picasso school were to paint a perfectly coherent face turned inside out and outside in and looking in three directions at once. I value Canada



because, in a world where individuality is everywhere threatened, she may yet work out with her powerful American neighbour a relationship in which these various Canadian individualities may survive. (The decisive years, Toronto, Ontario, 1962.

Alas, Canada has also had a much too hurried visitor in the person of Lord Durham, the advisor of a policy of assimilation. His Report only incited the fears of the French speaking Canadians of being submerged by numbers.

Fears Concerning the Survival of French Canadians:

It is of little value for a culture to receive respect and consideration if it is aware of the fact that it will soon be nothing more than an object of interest to curators of museums and perhaps provide labour for scholars. An essential dimension of any civilization is a future to which it can look.

In North America, the French have been overcome by sheer numbers. They reacted with their policy of "revanche des berceaux". Canada would soon have been theirs if a mass of immigrants had not come to reinforce the feeble forces of the English. Regardless of the number of children they had, the French remained in the minority. (See Table 4).

Professor Jacques Henripin noted that in 1951 the net total reproduction of French Canadians exceeded that of other Canadians by 24%. (Mason Wade, ed., Canadian Dualism, Toronto 1960).





T A B L E IV

Evolution of the French Canadian Population in  
Relation to the Total Canadian Population

DATE	TOTAL POPULATION	POPULATION OF FRENCH ORIGIN	PERCENT POPULATION OF FRENCH ORIGIN
1851	1,842,000	696,000	37.8 %
1861	2,508,000	881,000	35.1 %
1871	3,486,000	1,083,000	31.1 %
1881	4,325,000	1,299,000	30.0 %
1891	4,833,000	1,405,000	29.1 %
1901	5,371,000	1,649,000	30.7 %
1911	7,207,000	2,062,000	28.6 %
1921	8,788,000	2,453,000	27.9 %
1931	10,377,000	2,928,000	28.2 %
1941	11,507,000	3,483,000	30.3 %
1951	14,010,000	4,319,000	30.2 %
1961	18,238,000	5,540,000	30.6 %

SOURCE: Canadian Census



Urbanization has brought the total reproduction of French Canadians to a level about the same as the national total.

Immigration does not help the French-speaking Canadian. The majority of immigrants prefer to adopt English, the language of the majority and the language of the employers of North America. The existence on the English side of a large group of people who had to make out in English, even though this was not their mother tongue, is for new immigrants a constant encouragement for learning English rather than French.

The situation outside of Quebec does not help the diffusion of the French language. This is why at least one third of French Ontarians marry English speaking persons and, since they live in a predominantly English milieu, most of their children are English-speaking rather than bilingual or only French-speaking.

Not only do children not learn French, but it very often happens that the parents themselves change to the English language. Reverend Richard Ares, S.J., has pointed out that 29% of the French living outside of Quebec and become anglicized. ("Position du Français au Canada", in Relations, April-Sept., 1954.) The French-speaking Canadians are strongly organized around their churches, schools, youth groups, professional organizations and other groups. They often live in groups. Even in the cities of this region





there are French sections. But urban life, in the midst of a predominance of English is not favorable to the maintenance of the language.

When husband and wife have worked all day, each for different firms of English ownership, and return home tired, it is not surprising that their French suffers.

In our region of Northern Ontario it was only recently, (in 1961), that French language television became a reality and began to revitalize the French culture here. Even still, in many French homes, there is difficulty in detaching oneself from the programs on the English (channel) to which one has become habituated. It would be interesting to conduct a study to determine what proportion of French-speaking families watch French television. It should also be noted that the French programs tend to be prepared for audiences in Quebec. The news and political commentaries, for example, ignore the existence of Ontario. In order to learn what is going on in the latter province, one must tune an English channel.

Also in our region, theatres show films only in English or in (other) languages other than French such as German and Italian. Films from France are, in fact, not easily understood in this area. Their vocabulary and the situations portrayed are too unfamiliar to most French-speaking Canadians here. The (complete) absence of Canadian cinema in the French language is also sorely felt.



In summary, we must ask ourselves whether urban civilization does not prevent the survival of French outside the Province of Quebec. The French language is dead in New Orleans. It is dying in Maine and Vermont. Will it also die in Canada to the east and west of Quebec?

If this is the case would not the only solution for the survival of French in North America be to build a thick barrier around Quebec? Would this then, not be separatism?

Such a situation would push the rest of the population of Canada, traumatized by the shock, to melt into the vast melting pot. This would be the fate of the great vision of John A. MacDonald, to name only one, who, from a railroad stretched across plains, forests, hills, waters and mountains built, from Atlantic to Pacific a country which Laurier said would become the great power of the 21st century. This would be to renounce the work of more humble but very useful men like father Labelle who brought Quebec colonists, French and Belgian citizens to settle in Ontario.

We do not feel that there can ever be a complete and effective solution to the crises which this country faces until the double fear of the French Canadians

1) that we will not recognize the promises made to them and 2) that they will be submerged numerically by the English  
is eradicated at the very roots.





## PART II

### Some Remedies for the Disunity

Having noted the problem we feel it is necessary to indicate the goal and so as not to limit ourselves to platitudes, to establish a policy.

The goal would appear to us to be the reconstruction of the Canadian nation by a tremendous spiritual effort on the part of each of her citizens. In other words we are seeking a new definition of Canadianism.

Toward a Philosophy of Canadianism: There will be no Canada unless all the inhabitants of this vast country decide to work together and all set themselves to the task. There can in fact be no nation without the desire to live together.

Such a desire to live together can only exist in a country where all the citizens feel at home and are happy, in each one of the provinces.

A nation is a huge mansion in which each person has a little room, but at the same time feels at home everywhere under its roof. Canada should not be like those old estates where the masters occupy the main living quarters and the servants are relegated to the stables. It must not be that one is welcome or not welcome in a certain place or among certain people because one has English, Scottish or Irish, French, German or Indian, ancestors. There must not



be hatred against "les maudits Anglais", ill will toward "the pea-soupers", bad feeling toward immigrants and lack of respect for the "savages". These attitudes are injurious, hurt feelings unnecessarily, lead to racism and disunity. The French speaking Canadians speak of separatism. Canadians recently arrived complain; "We have come to Canada to be Canadians. You have made of us Italians, Germans and Ukrainians". It is tragic that Jews from central or eastern Europe who had become French in France or English in England should now become Jews again here. They should become Canadians of Jewish faith.

Miriam Chapin writes,

The lot of a new Canadian is not easy anywhere. He does not feel accepted, because he is not accepted, with rare exceptions. Many develop mild mental illness. It needs imagination in the settled native-born to understand what it means to be an expatriate: the bewilderment of a strange language only half understood, the loneliness, the worry about earning a living. (Contemporary Canada, New York, Oxford University Press, 1959, p. 145).

To teach English Canadians, Scottish Canadians, Irish Canadians, French Canadians and all other Canadians to know and have mutual respect for one another may seem like an impossible task at the present when passions are flaring. Nevertheless this is the task which must be accomplished if we want Canada to survive.

Two great traditions can lead to the realization of





this objective: the specifically Canadian tradition of the "unitas multiplex" and the more generally western tradition of democracy and respect for the human being.

The Tradition of Unitas Multiplex: This tradition is specifically Canadian. The documents referred to above indicate that since the fall of Quebec, Canada was to be shared by two peoples, the British and the French. But to remain exclusively for these two would be to neglect other promises which have been made to other peoples. The Royal Proclamation of October 7, 1763 was a reminder that the Indian Tribes were also under the protection of the Crown, (and this is) something which is still maintained today. Another example is that of the Doukhobors who, when they were fleeing conscription into the troops of the Czars, settled in the western provinces of this country after the Government of Ottawa promised they would not be conscripted into our armed forces. The capitulations of Quebec and Montreal to the crises provoked by the need for combattants during the world wars is another. Our national history is replete with evidences of particular laws for each of its peoples. Can we force these people to give up what they cherish most? Does our honour not require us to respect all promises made? Does all this not signify that Canada is an alliance of cultures, a "unitas multiplex" in which the individuals enjoy in equal social dignity prerogatives which are not always exactly the same?



Together, the two founding cultural groups, the peoples who joined them and those which preceded them form one nation. If this unitas multiplex concept of Canada is to survive, in fact if Canada is to survive, there must exist a mutual respect among each group for the dignity and rights of every other group. The preservation of Canadian unity will require a determination on the part of all Canadians to live and work together for the betterment of all and the nation as a whole. A strong reaffirmation of this basic position and common goal is seen as a powerful force in the cause of national solidarity.

The existence of two founding peoples is the very cornerstone of the "unitas multiplex", and the antithesis of the "melting pot". The preservation of the languages and cultures of these two peoples will have important implications for the preservation of a united Canada. It is also seen as a force in guaranteeing for the other national groups their respective identities within their new national home.

However, the attention given to groups must not lead us to lose sight of the more generally western tradition of respect for the individual as such. This tradition is to the glory of the British who introduced it to this continent and which is now part of the cultural heritage of numerous other peoples who have settled in this country. This tradition, always present in Canada under the protection of the Supreme Court, has recently taken, at least in part,





the form of a Declaration of Rights.

This latter document remains outside of the main text which proclaims the ideal of modern conscience, the Universal Declaration of the Rights of Man of December 10, 1948. In the preamble of the latter it is stated:

recognition of the inherent dignity and of the equal and inalienable rights of all members of the human family is the foundation of freedom, justice and peace in the world... disregard and contempts for human rights have resulted in barbarous acts which have outraged the conscience of mankind and the advent of a world in which human beings shall enjoy freedom of speech and belief and freedom from fear and want has been proclaimed as the highest aspiration of the common people.

To merely recognize that there are different cultures in Canada constitutes a fact. To give them the protection of the law is a political choice.

But to require individuals, because of their origins, to remain bound to these groups, to prevent them from intermingling with one another is, in our eyes, a violation of individual liberty.

Moreover, to bind individuals to their groups would signify the primacy of these groups over Canada (as a whole). Italians, Scandinavians and Dutch who come to Canada to be Canadians would not be able to be such. Thus the country as a whole is more important than the groups.

The country is founded on different cultural groups, but what must be promoted is a Canadian culture, and this can only be born from the contribution made by the individuals



of different cultures. Men and women living on Canadian soil who are capable of sharing in several cultures are for us the armature of the country.

In summary, we feel that Canadianism is founded on a multiplicity of cultures, but also with national unity and respect for the individual as limits and guidelines. It is in this way that we see Canada as a "unitas multiplex".

These points will guide us in suggesting remedies for the two fears of the French Canadians, and in this way for the other minorities of the country.

Revive Faith in the Promises: Not only the French speaking Canadians, but all the minorities need to be reassured. In our society governed by law and order a solemn legal document must constitute a renewed basis for the rights of minorities. This document could be a Declaration of the Rights of Minorities in Canada. Such a document would recall to mind that a democracy is but a farce when it is based only on a majority rule because it ruins confidence in the common weal among those who know that they will always be in the minority and thus will always be wronged. The lawyer and professor Pierre-Elliott Trudeau stresses the fact that, except for a very few among them, the French Canadians did not believe in democracy, because, when they were numerous they did not have power and when they were no longer in the majority they put their trust in a hierarchical structure dominated by





their church. ("Some Obstacles to Democracy in Quebec", in the Canadian Journal of Economics and Political Science, August, 1958). In those spheres which are essential to them, but which do not interfere with national progress, minorities must be protected, so that they can escape the rule of the majority.

French speaking Canadians have traditionally treasured three things: "Our religion, our language, our law". Today the Roman Catholic religion need not fear as in the now distant past. For a long time the French-speaking citizens of Quebec also insisted on the special arrangements of their law. However, we do not believe that there is any active interest in a special judicial institution among the French speaking subjects living outside of Quebec - except to the extent that they are members of certain religions, in which case it is no longer a problem peculiar to their culture.

The traditional demand, the one which has not changed, and which remains as powerful as ever, is that of maintaining the language. Today French speaking citizens are adding to this their claim to the right to the progressive growth of their culture by means of their language.

It is this linguistic aspect then, which in our view, is the essential one. This is also the aspect which most of the minorities of Canada consider to be the most important;

A constitution for the groups which make up the Canadian multiplicity should therefore contain:



- the right of parents to have their children educated in their own language.

- the right of parents to use local public schools and to pay teachers for teaching their language, and also to use public funds when a sufficient number of parents from the same language group send their children to the same school.

- the right to receive public aid to develop collections of books and objects of culture which can serve as testimony to the high value of the major civilizations present in the country and also to institute university chairs specializing in the study of these civilizations.

- a list of special rights of particular groups.

- the right of recourse in case of infraction of rights of a minority linguistic group.

Such a right to recourse could be dealt with in a two fold manner

- recourse to tribunals on points of law.

- political recourse at the level of the Dominion and Provincial Prime Ministers' Conference on points not yet established by law.

At the more specific level of promises made to the French speaking we believe that it is even more the French speaking living outside of Quebec who need to be assured and that the attitude toward them is the measure of the will of other Canadians to respect "le fait français" in North America. We believe that word of the just treatment of the French





language and the French speaking outside of Quebec, once such an announcement is made in this province, will be a powerful factor in appeasing feelings and in the renewal of faith in a unique national, Canadian destiny. This is why we are suggesting many measures, having as a goal the assurance that "le fait français" is a "fait canadien".



1) "For years and years, the French-speaking Canadians have fought to obtain bilingual cheques. This battle may appear ridiculous, but it has signified for many French-speaking Canadians, the refusal of the majority of English-speaking Canadians to accept the co-existence of the French.

Today, money, postage stamps and Dominion of Canada cheques are bilingual. Today, many federal documents destined for the public are in both great languages of the country. Today, many federal buildings bear inscriptions in both languages.

The presence of French inscriptions, even if the officials don't speak the language of La Fontaine, give French-speaking Canadians the feeling of being at home, that it is their government that they are dealing with, and not the representative of a foreign power, a too prevalent feeling among the French-speaking who penetrate towards the West.

2) Canada is a railroad, they always said. Today with the development of other means of transportation and communication, it is no more. It seems to us that English-French bilingualism, at least in the cities, must be the rule for recruiting and retaining in their positions agents of railways, airlines, telephone and telegraph employees who have contact with the public, and that it be well understood that a bilingual person is not only a French Canadian who speaks English.





3) The school is the basis of our modern society: it is at the same time the key to learning, to the cultural heritage and to professional qualifications. There cannot be equality between the two founding peoples until there is equality for their children in the schools. The representatives of each culture must have the right to educational institutions financed by the public, whether at the elementary, secondary, professional or university level.

This equality of opportunity does not exist everywhere in Canada, unfortunately. Here, in Ontario, the schools called "bilingual" force the French-speaking children to study in English and casts French in the role of second language to be dropped finally in the tenth grade.

We would be the first to recognize the fact that it is necessary for a French-speaking person who wants to earn his living outside of Quebec to have a command of English; in the same way it would be most useful for an English-speaking Quebecer to speak and write French well.

We recognize the right of parents to choose to send their children to schools which are not those of their culture.

But we insist that French language children who live outside of Quebec should be able, like their little English-speaking friends, to attend public schools of their language, providing instruction to all levels in French. We understand well that a solid grounding in the English language is



important; we are the first to insist that professional training teach English terminology without which this training would be of little value for earning a living outside of Quebec. But we oppose the school being an instrument destined to force the children of one people to change their culture without the expressed consent of their parents.

We don't demand confessional schools of the type of the separate schools. We want schools open to all the people desiring to provide French instruction for their children whether these people are French Roman Catholics or English-speaking Anglicans or protestants, so that these schools are seats of learning of French-speaking Canada across the whole country. We wish, in the provinces with an English-speaking majority, public French schools exactly the same and as good as the English public Schools. We would wish that wherever there is a sufficient number of French-speaking individuals a French school be opened.

We would wish that children attending these schools be able to proceed to university level, that is to say, in Ontario, as far as grade 13, and that children who drop out of school before grade 13 be freely admitted to the trade schools. We insist upon the early introduction of the study of English in these schools.

We request the establishment of French normal schools across the country, in order to provide qualified teachers





for the elementary schools.

To accomplish this undertaking, it seems to us that it is necessary:

- to complete article 93 of the British North America Act in such a way that it protects the French schools in provinces with an English-speaking majority in the same way that it protects the schools of a different religion to that of the majority of the provincial population;
- amend article 133 of the same act so that the use of French have the same legal title as the use of English inside all teaching establishments spread across the country;
- institute a Federal Ministry of Education, analogous to the National Educational Association in the U.S.A. This department would have exclusively the functions of research, of advisory board and of coordination, except in specified cases.

Its mission would in particular be to insure that the French or English-speaking minority have the necessary schools, and that these schools are on a suitable academic and material level. It would administer a fund destined for minority schools.

4) Research into the attitudes of majority groups towards minority groups, independent of the nature of the distinction (linguistic, religious, racial, etc.), reveals a natural tendency (in the majority group) to consider members of the minority groups inferior in all respects. We still



meet this attitude often among the English-speaking towards the French-speaking. It is found particularly among English-speaking Canadians who have not had close contact with French-speaking Canadians and their culture. They cannot be aware of their unique qualities nor of the unique contribution the French Canadian is capable of making to the development of the country. One senses that the problem of bilingualism and biculturalism, which faces us now, is fundamentally linked to the attitudes of one group towards the other. As ignorance is at the base of their prejudice concerning a supposed inferiority of the French Canadian, it follows that the two groups must be brought into close contact in order to destroy this ignorance.

This fastening of contact is particularly useful when it affects those who lead or will lead the country, and when it takes place at an age where prejudices are more easily destroyed.

Laurentian University being a bilingual institution, is in a unique position for bringing together these two groups and permitting the formation of new attitudes based on a realistic appreciation of the other. The fact that the representatives of the two groups which Laurentian University assembles are students, and as such potential leaders of the nation, increases the significance of the opportunity which this institution provides.





However this university faces grave problems: because there are no free French public schools in Ontario, the recruitment of French language students is insufficient. Because this enrollment is insufficient, it becomes very costly to duplicate each course offered in English by one in French, to duplicate each book in English by a book in French. No recompense is given professors making the effort to teach in the two languages, so that few English-speaking professors seek to acquire a knowledge of French, and in the measure that they influence their students, the contact between the cultures loses its value.

We welcome nevertheless the proposal of the Canadian Federation of University Students for the creation of another bilingual university, believing in the value of the fully Canadian education which such an institution gives. But we ask that consideration be given to the service we are trying to render to the country, that we be helped to fulfill it adequately, particularly by means of grants. Supplementary federal grants must be made available in order to maintain and foster the only bilingual non-denominational university in the country.

In a general way, we believe it is worthwhile to take a census of the institutions which are making every effort to promote mutual understanding between English-speaking and French-speaking people, in order to aid them in their work for the cause of national unity.



5) Radio-Canada - C.B.C. is doing an unequalled job in broadcasting both in English and in French in almost all the heavily populated areas of the country. No one in Canada, unless they don't know either of the two main languages, is left out. Everywhere, there is a voice, often accompanied by a picture, which expresses itself in each of these idioms. In addition, the excellence of the language used can only raise the cultural level of the listeners and viewers.

The means of mass communication always go farther in this sense that they inject ideas and sentiments. Radio and television can play a major role toward national unity simply by making an effort to present each of the groups in an honest and sincere way. Prejudiced attitudes are attached to the stereotype of each group. Radio and television must emphasize individuality rather than the stereotype. Radio and television must guard against inciting (does a series like "Thierry la Fronde" not arouse emotions?) and can fill a useful role in initiating campaigns directed at inculcating mutual respect between the members of the diverse groups. It is clear that a careless and unscrupulous radio and television can throw the country into confusion, even disaster.

6) As a permanent guarantee of respect for the promises made to French Canadians, we believe that the present Commission of Inquiry must be made a permanent organ in the nature of a Consulting Commission on Bilingualism and Biculturalism,





which would be charged with pursuing the question, with conducting studies and with making suggestions intended to strengthen the unity of the country.

This commission must be endowed with the best research facilities and assisted by persons who are at the same time most devoted to the ideal of unity and most competent in the various scientific domains (psychology, sociology, political science, economics, etc.) related to the goals of this commission.

7) Finally, to strengthen the value of the promises made to the French-speaking and to other minorities, to affirm as well Canadian faith in the democratic ideal and in the right of individuals and of the family, we should declare our belief in the Universal Declarations of the Rights of man.

It is inconceivable that a country like this one that has done so much to implant the idea of universal harmony does not attach itself with more fervor to the document voted on by the General Assembly on the United Nations on December 10, 1948.

#### Reassure the French-speaking people of their survival.

The flow of immigration did not help the French cause in Canada, which has provoked anxiety among the French-speaking. If the immigrants hadn't come, French would today be the language of the majority in Canada.



If we turn toward the future, it appears that it will be very difficult to attempt to block the continuing flow of immigration as long as it is better to live in Canada than elsewhere. It also appears that a greater immigration of French-speaking people is hardly foreseeable in the immediate future (the unwillingness of the French Government to allow its people to emigrate, good living conditions in Belgium, in France and Switzerland) and is scarcely desired by many French Canadians who don't see their traditions in their cousins in language.

Formerly, most French-speaking people were rural and the lack of communication protected their language. Today, they are thrown into the city, into a fully industrialized civilization. To protect a language in the face of a whole continent and under such conditions is perilous.

For many, there would be no solutions except separatism. (Opinion poll: the Social Research Group of Montreal French and English editions of MacLean's Magazine of November 2, 1963; J.E. Havel, Montreal newspapers of December 16, 1961; Quebec would be a unilingual French-speaking state, immigration would belong to local authority.

In the present circumstances, it does not seem possible to give control of immigration to each of the 10 provinces. Only chaos would follow.

But the crisis which agitates the country is so grave that we think that the alternative to separatism would be to





must on the contrary stress the slow emergence of a modern nation determined to do its part in the making of a world where peace and justice must reign.

Good textbooks have contributed to the greatness of the United States: Canada must have some of the same.

- Stimulate bilingualism among officials and among officers of the armed forces,
- Diffusion of a Canadian ideal stressing devotion to democratic and judeo-christian values, faith in a unitas multiplex.



Some means of reconciling the two cultures, English and French.

Certain measures could prove fruitful for reconciling the peoples. (as in the case of Western Europe). Let us mention:

- increase contact among the young (camps, winter sports, work, families, etc.)
- elimination of all hateful or belittling sentences from newspaper articles and radio and television broadcasts (see above); campaigns intended to implant and develop mutual respect.
- Trips across the country; films on the different provinces and
- positive guidance by teachers and professors in their classes,
- revision of school texts by mixed commissions, especially history texts, in order that nothing be expressed there but the objective scientific truth and in order that, if possible, what could lead to better mutual understanding be added.

The history texts used in the elementary grades in Quebec in particular do not seem of a type to develop a constructive national sentiment; they devote only a quarter of their pages to the events since 1760, emphasizing the battle to wage against the Protestants when we are in the midst of a period of reconciliation of the churches, arousing the children to take revenge against "l'anglais" - when they





make Quebec officially unilingually French, just as the other provinces are unilingually English.

The Federal institutions remain bilingual. The attraction of this solution would be not only to assure the French-speaking that they have a home completely theirs, where the immigrant deciding to establish himself in Quebec would make an effort to assimilate the French-Canadian culture, but also to offer to the English-speaking established in Quebec the guarantee of a treatment as good as that reserved for the other minorities of the country, in fact better.

The grandeur and generosity of such a gesture, made at the right time, must belie Dr. Marcel Chaput's prediction that the British North America Act will be defunct before its hundredth anniversary.

Then the French Canadians would be in full possession of a means of self-identification. The artistic, literary, and intellectual movement which characterizes them today could take a direction other than that of revolt, and could orient itself towards the glorification of the unparalleled epic of the acknowledgement and the valuing of the vastest country in the world after the U.S.S.R. Instead of remaining negative their battle would take a constructive turn for the benefit of all.

In a rebirth of calm, delivered of the irritation born of ancient structures, it would become possible to give oneself to a rivalry without hate.



Summary:

We attribute the crisis threatening national unity to the fear of the French-speaking that the promises made to them will be broken and above all of extinction, drowned in the number of English-speaking. But the guarantees to the French culture are the cornerstone of Canadianism defined as a *unitas multiplex*, as opposed to the American melting-pot.

To overcome the disunity, it seems essential to us to insist on the respect and dignity of the individual, in particular by our attitudes, a declaration of the rights of minorities and the adoption of the Universal Declaration of the Rights of Man. To bring reassurance on the promises made specifically to the French-speaking, we ask that by different means French appear as a truly Canadian Language. Finally, after having attempted to sketch the way to assure the French-speaking that they will not disappear, we indicated a series of ways which must contribute to re-establishing peace in hearts and contribute to national grandeur.






(Additional)  
Recommendation

That in furtherance of the purposes which led it to issue the Preliminary Report, the Commission consider the advisability of officially encouraging additional written submissions and recommendations from the public, and in particular from those whose concern has already prompted them to submit briefs, up to the latest possible stage of its deliberations, with a view to making it possible for the final body of suggestions received by the Commission to take into account the numerous briefs and discussions published in the course of the Commission's public sessions.

March 31, 1965

  
Director,  
University of Toronto Press

cc: 



CA121

-63322

NO.: 750-482

TITLE: Submission to the Royal Commission on Bilingualism  
and Biculturalism

AUTHOR: University of Toronto Press (M. Jeanneret, Director)

Brief of 11 pages; 4 recommendations

REMARK OF ANALYST:

This brief reports on those activities of the University of Toronto Press which might be of importance in contributing to the promotion of bilingualism and biculturalism.

~~The brief is intended to furnish information, not to list problems or suggest solutions.~~

ATT.: RESEARCH

-This brief as a whole should be studied for its presentation of the facts of Canada's largest university press, especially.

- Page 1 : A thorough study of book distribution in Canada.
- Page 3 : Subsidizing is not done for translations of scholarly works designed mainly for reading of other scholars.
- Page 4 : Why should it be difficult for the editor of such a publication as the Canadian Annual Review to secure French-Canadian contributions?
- Page 8 : Is it true to say that an academic publisher in French or English has no trouble in reaching the professors and university librarians?

-Appendix III Examples of bilingual and bicultural publications.

TABLE OF CONTENTS:

RECOMMENDATIONS:

PAGES

Summary	1
Brief	2 - 11
Appendix I	Journals Published by University of Toronto Press
Appendix II	Bilingual Cover and Masthead of Journal
Appendix III	Some Bilingual and Bicultural Publications of University of Toronto Press
✓ Appendix IV	Selected Brochures and Forms relating to the Dictionary of Canadian Biography





SUMMARY:

-This brief is bilingual.

-The first and second paragraphs of this brief, (Pages 1-2) provide an excellent précis of its contents, as well as the recommendations.

-This brief is the personal submission of the Director.

The University of Toronto Press is a department of the University, operating a printing plant, a bookstore and a publishing house. It was founded in 1901 and presently employs 250 persons publishing from 80 to 100 books annually and 25 issues of the academic journals which it supports.

The University of Toronto Press is not subsidized; rather, in 1963 it appropriated over \$5,000,000.00 from its operations in support of academic publications by scholars at large.

Since Canadian scholars are expected to read both languages, translation of scholarly works occupies a low priority. The Dictionary of Canadian Biography, a joint project with Les Presses de l'Université Laval will be in French and English since it will be used by all levels of society.

The editor of the Canadian Annual Review has been unable, despite his best efforts, to increase the contributions from French-Canadian sources to the level he desires.

Introductions and mastheads are often printed in both languages, care being taken to give equal prominence; for bilingual covers and mastheads, the flopover method is preferred. Translation is done by people speaking the target language. For correspondence, the language of the originating office is used for each piece of correspondence.

The Press is fortunate in having a staff well acquainted with French. It is hoped that it will become essential in Canada to read easily and understand fairly well another language.

An academic publisher in either French or English has no trouble in reaching the professors and university librarians. The



problem lies with the distribution of non-academic works which is an extremely serious problem. The incredible discount structure which places Canadian publishers in the position of competing with retail outlets and deprives retail outlets of the library purchases which should be their mainstay. It may be necessary to impose on the book industry a discipline it appears to be unable to establish by itself.

More university presses are needed in Canada in both languages and in different regions. The Canada Council has done good work and should be the medium for further assistance. The bicultural bridgehead already in existence should be reinforced.

Presently the University of Toronto Press is engaged in the production of two major bilingual publications:

A History of Canadian Painting / Histoire de la Peinture canadienne, sponsored by the Canada Council, to be further subsidized by University of Toronto Press.

Dictionary of Canadian Biography / Dictionnaire biographique du Canada, which is the most outstanding example of bicultural co-operation at the academic level that Canada has ever seen. With the assistance of Laval, a host of French-Canadian scholars is working side by side with English-speaking contributors. (CF Appendix IV)





Brief #:750-482

University of  
Toronto PressTORONTOA. INFORMATION ON GROUP1. MEMBERS

employs 250 people in its printing plant, bookstores and publishing house.

2. PURPOSE

Founded in 1901, it publishes annually 80-100 books and 25 academic journals. It is a department of the University of Toronto.

3. PREPARATION OF THE BRIEF

"This submission is being furnished by the Director of the University of Toronto Press on his personal responsibility, and where it expresses opinions it is not intended that these are necessarily those of the University administration to which the Press is responsible". (from the brief)

B. QUESTIONING OF WITNESS(ES)1. PROGRAMME & LIAISON SECTION

p.1

"But the inaccessibility of books in those many areas of Canada which are devoid of bookstores puts the notion of distributing the fruits of a dual culture to the general public into the realm of fantasy". What about public Livraries? Isn't there something that could be done to develop an interest among the "general public" in our dual culture?

p.3

Are not examples given - translation of "Testament de mon enfance" and "Le diplomate Canadien" at variance with the pessimistic declaration above?

p.4

Why has the editor of the Canadian Annual Review not been able "to increase the contributions from French-Canadian sources ... to the level he desires?

p.5  
para.9

Do you recommend this form of bilingualism for more general application?

p.7  
para.13

"In our view, the fruits of the two national cultures in Canada can be shared to a much greater degree than they are at present, although they may well be cultivated separately". It might be interesting to get an elaboration on this idea, that there are 2 distinct cultures, which cannot be integrated, but may flower in contact with one another.



- p.7  
para.13 Do you disagree with the suggestion that a uniform Canadian History textbook should be written to eliminate bias and prejudice in the teaching of Canadian history?
- p.9  
para.15 Could you elaborate on your criticisms of bookselling facilities and the discount system? What can be done?
- p.10  
para.17 In reference to the Dictionary of Canadian Biography/  
Dictionnaire biographique du Canada, do you anticipate any other such ventures?

## C. RESEARCH SECTION

### COMMENTS AND QUESTIONS

The following questions are intended to supplement the work (Research) being done with Mr. Jeanneret and other publishers; some questions are more likely to be answered usefully when asked by the Commissioners.

This is surely a model brief (of a certain kind).

Questions arising from the brief.

#### Section 1 and 4 (p.3 top)

Is there general support in academic circles for the UTP view that translation of scholarly writing is unnecessary? Does this mean that French Canadian scholarly writing (whether published in France or Quebec) is less known in American academic circles than English Canadian works? Enough less known to make translations useful?

Section 1, 13 and 16. Is the UTP view that more academic presses are needed in Canada supported by other publishers? by scholarly writers?

✓ What is the nature of the need for such publishing? (It is, on the face of it, a rather amazing suggestion, given the difficulties of Canadian publishing).

Section 1 and 5. There is a curious view expressed in this brief of the regional character of such scholarship. If it is all that regional is it scholarship at all?

Surely what is meant is that there is some slight increase (regional) in the market for some scholarly writing of local interest. As the UTP makes this part of their argument for more regional presses, it might be questioned (N.B. some argue that if UTP did only the academic publishing which is its business, there would be no talk of needing new university presses).

Can Canada support more than one or two university presses in each language?

Section 5. UTP scholarly journals publish articles in either French or English. Does it meet any objections among its readers to this practice?

In the authors' opinion, how do French Canadian scholars look on publishing their articles in English language journals? Why has not editor Saywell (p. 4, para. 1) been able to get more French Canadian contributions? (See note, end).





7 // Section 5 & ff. Is there any significant difference in the French language circulation of journals with some bilingual trappings (section 6) cf. all English journals?

2 // Section 8. (Translation) What can UTP tell us about the availability in Canada of good translators whose mother tongue is English or French?

Is payment for translation what is ought to be ?  
Supposing a crash program to train some Canadian translators to be a specific level of competence, could work be found for them? etc.

Section 11 and 12. (Publishing in French) What are the problems of a printer working in both languages - how much extra outlay (men and materials) is required, i.e. cost?

Section 14. UTP tells us that announcements of non-French language publications are sent to French-speaking institutions, which makes one wonder if it works the other way around. What has UTP to say about the complaint of some English Canadian academics that publishers do not keep them informed about French Canadian scholarly publications?

Section 1 and 15. It is the distribution of non-academic works that is Canada's (and the B & B's) more serious problem. "Areas .... devoid of bookstores". Will UTP expand this point? Compare Canada to other countries in this respect? "incredible discount structure". Will UTP explain? (p.9) "It may be necessary to impose on the book industry a discipline it appears to be unable to establish by itself". What form might this discipline take?  
Following their answer to this, could they be asked about other steps that could be taken to strengthen bookselling facilities in Canada?

Section 17. What sort of percentage of the total cost of the History of Canadian Painting / Hist. P.C. is the budgeted grant of \$88,000 (C. Council)?  
How is the Dictionary of Canadian Biography / DBC being financed?

We might ask Mr. Jeanneret to appraise the role of the Canada Council in recent Canadian publishing. Where would we be without it? Is this a move in the right directions? (What are the pros and cons of such an agency playing this role)?

Note on Canadian Annual Review, ed. John T. Saywell for 1962 (published in 1963) : approx. 9.5% French language content (43 pages of 452 total)

5 (of 27) contributors wrote in French for 1963 (published in 1964): approx. 8% french language content (43 pages of 537 total)

5 (of 37) contributors wrote in French. In both cases more than half the French language pages are in the cultural section.



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**MÉMOIRE À**  
**LA COMMISSION ROYALE D'ENQUÊTE SUR**  
**LE BILINGUISME ET LE BICULTURALISME**

**SUBMISSION TO THE ROYAL COMMISSION**  
**ON BILINGUALISM AND BICULTURALISM**



**UNIVERSITY OF TORONTO PRESS**

**Toronto**

**1<sup>er</sup> juillet**

**1964**

**July 1**







UNIVERSITY OF TORONTO PRESS

Front Campus, University of Toronto, Toronto 5, Canada

OFFICE OF THE DIRECTOR

le 1er juillet 1964

Les secrétaires,  
Commission royale d'enquête sur le  
bilinguisme et le biculturalisme,  
C. P. 1508,  
Ottawa, Canada.

Messieurs,

Au nom de University of Toronto Press, j'ai l'honneur de vous soumettre le mémoire ci-joint.

Ce mémoire étant soumis surtout à titre d'information, nous ne croyons pas qu'il nécessite une audition publique, à moins, toutefois, que la Commission ne le désire expressément.

Veuillez agréer, Messieurs, l'expression de nos sentiments distingués.

M. Jeanneret

*M. Jeanneret*  
Directeur

July 1, 1964.

The Secretaries,  
Royal Commission on Bilingualism  
and Biculturalism,  
P. O. Box 1508,  
Ottawa, Canada.

Dear Sirs:

On behalf of the University of Toronto Press, I have the honour to present the enclosed submission for your consideration.

Because the purpose of this submission is mainly informative, we suggest that it is unnecessary for it to be presented at a public hearing unless the Commission expressly so desires.

Yours very truly,

M. Jeanneret

*M. Jeanneret*  
Director



COMMISSION ROYALE D'ENQUETE SUR LE BILINGUISME ET  
LE BICULTURALISME

Mémoire présenté par le directeur des  
Presses de l'Université de Toronto  
le 1<sup>er</sup> juillet 1964

1. Parmi les activités des Presses de l'Université de Toronto, le présent mémoire traite de celles qui, dans le domaine qui leur est propre, semblent devoir contribuer au développement du bilinguisme et à l'amélioration des relations culturelles au Canada. Il y sera question, en particulier, de publications telles que le Dictionnaire biographique du Canada/Dictionary of Canadian Biography, des revues savantes et des ouvrages publiés par les Presses, dont le contenu peut être entièrement ou en partie dans l'une ou l'autre langue. On y verra évoquée une collaboration fructueuse, celle qui unit les Presses de l'Université de Toronto à celle de l'Université Laval pour la préparation du DBC/DCB déjà cité. Les Presses estiment qu'au Canada il est superflu de traduire d'une des deux langues nationales dans l'autre les ouvrages destinés aux savants et aux érudits. En accueillant des textes écrits indifféremment en anglais et en français, ceux-ci favorisent la création d'une tête de pont culturelle qu'il convient d'élargir. Bien que les fruits des deux cultures nationales puissent être partagés à un plus haut degré qu'actuellement, ils seront vraisemblablement cultivés séparément parce que les préoccupations des spécialistes sont souvent régionales au Canada, comme d'ailleurs dans le reste du monde. Si la publication des ouvrages spécialisés se fait de plus en plus sur une base régionale, à mesure que de nouvelles presses universitaires sont créées pour répondre à la demande des chercheurs dans les différentes parties du Canada, cela n'empêchera pas ces ouvrages d'atteindre le public académique auquel ils sont destinés. Par contre, dans les nombreuses régions où l'absence de libraires rend les livres inaccessibles, il est chimérique de vouloir mettre les fruits d'une double culture à la portée de tous. Le présent mémoire recommande que les revues savantes, en particulier celles qui veulent bien accepter des articles dans les deux langues nationales, bénéficient d'une aide financière publique accrue. Il recommande également que soient encouragées plus d'entreprises nationales du genre du DBC/DCB,





auxquelles des représentants des deux cultures peuvent travailler avec un égal enthousiasme. Il émet l'opinion que le Conseil des Arts est tout désigné pour administrer ce genre de programme, mais il reconnaît que le Conseil ne dispose pas pour le moment de fonds suffisants. Et enfin il propose que les techniques et les conditions de la diffusion du livre au Canada fassent l'objet d'une étude approfondie.

2. Le présent mémoire n'essaie pas tant d'énumérer les problèmes et de proposer des solutions que de fournir des informations sur les aspects bilingues et culturels des publications savantes au Canada, et en particulier sur le programme des Presses de l'Université de Toronto. Il a été préparé pour répondre au désir exprimé dans le Memorandum public adressé par la Commission à tous les intéressés le 10 octobre 1963 et complété par les Instructions revisées du 10 janvier 1964, ainsi qu'à l'invitation que le cosecrétaire de la Commission a envoyé spécialement aux Presses de l'Université de Toronto le 23 janvier 1964. Le mémoire est l'œuvre du directeur des Presses. Les idées qu'il y exprime sont sa responsabilité personnelle. Elles ne sont pas nécessairement celles des autorités universitaires dont les Presses relèvent. Toutefois, autant que nous le sachions, elles ne sont en désaccord avec aucune des opinions que peuvent avoir sur la question le Président de l'Université de Toronto, le Conseil d'administration de l'Université et le Comité consultatif des publications, qui est nommé par le Conseil d'administration.
3. Les Presses de l'Université de Toronto, fondées en 1901, sont un département de l'Université de Toronto. Elles gèrent une imprimerie, une librairie et une maison d'édition. Elles emploient en tout 250 personnes. Elles publient annuellement entre 80 et 100 livres et 25 numéros des revues savantes qu'elles subventionnent. Leur production annuelle est nettement supérieure à celle de n'importe quel autre éditeur canadien. Leur programme d'éditions les met au 6<sup>e</sup> rang parmi les soixante presses universitaires qui réunissent



les conditions pour être membres de l'Association des Presses universitaires américaines. Les Presses de l'Université de Toronto ne sont subventionnées ni directement ni indirectement par l'Université dont elle dépend. Au contraire, au cours des sept années écoulées au 30 juin 1963, elles ont, avec l'approbation du Conseil d'administration, dégagé \$500,000 pour financer la publication de travaux universitaires faits par des spécialistes d'où qu'ils soient. Cette somme a été entièrement prise sur son budget.

4. La ligne de conduite que se sont fixée les Presses de l'Université de Toronto, quant à la responsabilité qu'elles ont assumée de publier dans les deux langues et sur les deux cultures, dérive du principe qu'au niveau des études savantes il n'est pas nécessaire, au Canada, de traduire d'une langue dans l'autre. Les Canadiens qui ont fait des études universitaires doivent pouvoir lire les deux langues, même s'ils n'en parlent qu'une couramment. La publication de traductions ne jouit donc que d'une faible priorité aux Presses. Quand elles ont édité récemment une traduction en anglais du Testament de mon enfance, de Roquebrune, elles ont seulement voulu mettre ce classique canadien-français, jusqu'alors non traduit, à la portée du public dans une édition brochée. La publication du Diplomate canadien, de Marcel Cadieux, dans une traduction anglaise, avait pour but de montrer non seulement au grand public canadien, mais aussi à l'étranger, et en particulier aux États-Unis, comment fonctionne le service diplomatique canadien. La traduction d'ouvrages savants pour la commodité d'autres spécialistes n'est donc pas considérée comme une responsabilité des Presses de l'Université de Toronto, et les fonds dont elles disposent ne sont pas employés à cet usage. Le DBC/DCB, que les Presses publient conjointement avec les Presses de l'Université Laval, est bien l'œuvre de spécialistes, mais il sera utilisé à bien des niveaux de la société canadienne. De ce fait, il mérite d'être traduit en anglais, aussi bien qu'en français, et sera publié parallèlement dans des éditions anglaise et française. Il en sera question plus en détail au paragraphe 17 de ce mémoire.





5. Puisqu'il est admis que pour le public universitaire point n'est besoin de traduire dans l'une ou l'autre langue, les revues savantes des Presses de l'Université de Toronto (voir l'Appendice I) publient des articles dans les deux langues. Au total, elles contiennent plus d'articles en anglais qu'en français; il faut dire aussi que certaines disciplines ont attiré plus de spécialistes anglais que français, que les articles sur des sujets littéraires et historiques sont fréquemment d'un intérêt régional et sont souvent soumis à des périodiques d'un tirage plus restreint. Il convient également de rappeler que les auteurs universitaires et les journalistes canadiens-français sont au moins aussi occupés que leurs contemporains de langue anglaise et que peu d'entre eux ont des raisons d'écrire surtout pour des périodiques ou des ouvrages de langue anglaise. Le directeur de la Canadian Annual Review, publication des Presses, n'a pas, malgré tous ses efforts, augmenté autant qu'il l'aurait souhaité le nombre des articles canadiens-français (qui paraissent en français dans ce volume).
6. Le principe, qui veut que les articles publiés dans les revues savantes des Presses de l'Université de Toronto ne soient pas traduits d'une langue dans l'autre, ne s'applique pas nécessairement à la couverture de la revue, à l'en-tête et aux instructions adressées aux collaborateurs. Si la revue est patronnée entièrement par les Presses de l'Université de Toronto qui dépendent d'une université de langue anglaise, les énoncés préliminaires sont en anglais. Quand la revue est patronnée par une association bilingue, ces détails sont présentés dans les deux langues. C'est une affaire de courtoisie, et l'on s'efforce de donner à l'anglais et au français une égale importance. (L'Appendice II donne un exemple type d'une courverture et d'une en-tête bilingues.)
7. Les membres de la Commission sont au courant des diverses méthodes employées pour présenter une couverture et une en-tête bilingues (voir l'Appendice II). La méthode dite "flopover", d'un usage fréquent au Canada,



est celle que préfèrent les Presses pour des textes qui ont plus de deux pages dans chaque langue, parce qu'il en résulte le minimum d'interruption pour le lecteur et que les deux langues sont mises sur un pied d'égalité.

8. Les Presses de l'Université de Toronto ont pour principe de confier, dans la mesure du possible, toutes les traductions importantes à des Canadiens pour qui la langue d'arrivée est leur langue maternelle. La qualité littéraire d'une traduction est naturellement d'une grande importance pour les presses universitaires qui ne doivent jamais oublier que le fait de parler une langue couramment ne signifie pas nécessairement qu'on peut l'écrire avec élégance et clarté. Nous pensons que si cette vérité évidente était moins souvent méconnue quand la nécessité de traduire se présente, beaucoup de difficultés et même d'incompréhension seraient évitées. La nécessité d'une traduction bien faite ne se fait pas moins sentir dans le cas des imprimés et des en-têtes.
9. Parce que le programme d'édition des Presses de l'Université de Toronto leur a permis de multiplier leurs contacts avec le Canada français, elles ont adopté une ligne de conduite pour ce qui est de l'emploi des deux langues dans la correspondance. D'habitude, quand les Presses engagent une correspondance avec un auteur, un établissement ou un client canadien-français, la première lettre est écrite en français par courtoisie. Ceux d'entre nous qui ne savent pas suffisamment le français pour cela peuvent utiliser les services de secrétaires bilingues. Par la suite, et avec l'agrément du correspondant, la correspondance est poursuivie dans la langue maternelle de chacune des deux parties. Nous estimons que cette méthode assure une plus grande exactitude quand les échanges de lettres se rapportent à des questions techniques ou aux dispositions à prendre en vue d'une publication.
10. Un certain optimisme règne aux Presses de l'Université de Toronto quant aux possibilités d'assurer, grâce à des contacts plus fréquents, une meilleure





compréhension entre les Canadiens des deux langues. Les Presses de l'Université de Toronto ont la chance de compter parmi leurs dirigeants plusieurs personnes qui ont une connaissance pratique du français.

Presque tous les membres du haut personnel le lisent couramment et, avec plus ou moins de facilité, peuvent suivre une conversation dans cette langue. L'expérience que nous avons acquise au cours des dernières années, pendant lesquelles nous avons communiqué journellement avec des collègues canadiens-français, nous incite à penser que si, pour réussir au Canada dans les milieux universitaire et politique et dans celui des affaires au niveau interprovincial, il est nécessaire de bien lire et de bien parler l'une des deux langues et de lire et de comprendre l'autre passablement, cet objectif peut être atteint et le sera; nous espérons que son importance sera reconnue au Canada. Nous croyons que nos collègues des Presses de l'Université Laval partagent notre sentiment que notre collaboration des trois dernières années a montré d'une façon frappante quels progrès on peut faire dans la langue seconde simplement par la multiplication des contacts. Nous leur envions d'ailleurs l'aptitude dont ils font preuve dans ce domaine.

11. Les Presses de l'Université de Toronto ont présenté en français une liste de publications qui tout en restant d'ordre secondaire est loin d'être négligeable. Les textes et ouvrages mentionnés se classent sous les rubriques suivantes:

- a) publications entièrement en français.
- b) publications contenant des articles en français et en anglais.
- c) volumes de documentation dans lesquels les textes français ne sont pas traduits.
- d) bibliographies où figurent à la fois des ouvrages français et des ouvrages anglais.
- e) textes parallèles, en petit nombre.
- f) travaux de congrès internationaux (où plusieurs langues peuvent être utilisées).



(Des exemples de ces catégories figurent à l'Appendice III).

De plus, les Presses ont publié en anglais des études spécialisées sur les relations franco-anglaises au Canada, ainsi que des travaux de spécialistes canadiens-français dont les manuscrits nous avaient été soumis en anglais.

12. Pour publier sous la forme qui convient les ouvrages écrits partiellement ou entièrement en français, les Presses de l'Université de Toronto ont doté leur imprimerie des caractères munis d'accents (y compris ceux des petites et des grandes majuscules), les lettres entrelacées et les signes de ponctuation. La rédaction s'efforce de réaliser une présentation française dans tous ses détails. A ce propos, toutes les machines à écrire de la rédaction, de l'administration et du service de publicité sont commandées avec un clavier français.
13. A notre avis, les fruits des deux cultures nationales du Canada peuvent être partagés beaucoup plus largement que ce n'est le cas à présent, ce qui ne les empêche pas d'être aussi cultivés séparément. Les normes des travaux scientifiques et d'érudition sont interculturelles et internationales, mais les sujets traités sont souvent d'ordre régional. Aussi bien au Canada français qu'au Canada anglais, les spécialistes s'efforcent d'augmenter la somme des connaissances humaines. Par exemple, les sciences sociales au Canada ont besoin des services d'une puissante organisation de publications universitaires à Montréal comme à Halifax, et à Ottawa comme à Vancouver. A l'occasion, les éditeurs publient des textes se rapportant à l'autre langue et parfois rédigés dans cette langue, tout comme les éditeurs d'une région publient des ouvrages qui traitent d'une autre. Mais l'appui financier accordé aux presses universitaires qui utilisent les deux langues ne fait jamais double emploi, car la traduction n'est pas nécessaire.

Le fait qu'un historien écrivant en français envisage autrement que son collègue écrivant en anglais certains événements de l'histoire canadienne,





ne doit pas nous surprendre plus que le désaccord entre deux historiens qui écrivent dans la même langue, ce qui arrive souvent. Le sens et l'importance des faits historiques sont remis en question chaque fois qu'on remonte aux sources. L'idée que les Canadiens anglais et les Canadiens français doivent arriver à une vue générale moyenne et mutuellement acceptable des faits de notre histoire, de façon à entretenir des relations de bon voisinage, est aussi déraisonnable que de supposer que les Libéraux et les Conservateurs devraient avoir des vues politiques identiques pour leur permettre de se rencontrer aux mêmes réceptions. Les presses universitaires anglaises et françaises continueront à publier des études qui sont l'aboutissement de recherches historiques et présentent des vues divergentes, mais celles-ci ne doivent pas être considérées comme étant spécifiquement anglaises ou françaises; ce sont les vues de chercheurs qui travaillent dans un esprit d'indépendance.

14. Au niveau universitaire, les différences de langue et de culture ne font pas obstacle à la diffusion équitable des publications. Les Presses de l'Université de Toronto envoient régulièrement des prospectus aux universités et aux collèges de langue française pour annoncer celles de leurs publications qu'elles considèrent susceptibles d'intéresser ces établissements, et cette publicité n'est pas du tout limitée à des ouvrages en partie ou entièrement en français. Les bibliothèques universitaires, celles de Toronto par exemple, sont riches en publications canadiennes-françaises. Un éditeur universitaire qui publie en français ou en anglais et qui fait connaître ses livres surtout par correspondance n'a aucune peine à atteindre, quelle que soit leur langue, les professeurs et les bibliothèques des universités qui constituent l'essentiel de son public. C'est ainsi que récemment les Presses de l'Université Laval ayant proposé aux Presses de l'Université de Toronto d'éditer conjointment la nouvelle série Vie des lettres canadiennes, à laquelle les deux établissements s'étaient d'abord intéressés, cette offre généreuse fut déclinée.



uniquement parce que la diffusion de cette série au Canada anglais -- surtout dans les Universités -- pouvait être aussi facilement réalisée par Laval que par Toronto, sans pour cela doubler inutilement les frais de publicité ou de vente.

15. La diffusion d'ouvrages non-universitaires dans tout le Canada, aussi bien en anglais qu'en français, est par contre un problème extrêmement grave. Il en est peu qui touchent d'aussi près les objectifs de la Commission royale d'enquête sur le bilinguisme et le biculturalisme. La rareté des livres dans les nombreuses régions de notre pays qui n'ont pas de librairies rend chimérique la diffusion des fruits d'une double culture. L'incroyable système de remises qui met les éditeurs canadiens dans la nécessité de concurrencer le commerce de détail pour vendre des livres aux professeurs et prive les libraires des achats pour bibliothèques qui, dans la plupart des pays, sont leur principale ressource, doit cesser si l'on veut qu'un jour les Canadiens soient en mesure de lire ce que pensent leurs compatriotes, et d'y réfléchir. Nous exposons nos objections à l'égard d'un système comportant des remises qui, à l'origine, étaient destinées à récompenser la diffusion des livres, et qui, par la suite, ont été consenties non plus pour reconnaître un service, mais d'après le nombre de livres achetés; toutefois, nous ne critiquons pas les bibliothécaires publics qui ont appris à compter sur ces remises et à les exiger. Leur budget d'achats est ridiculement bas et leur devoir envers le public qu'ils servent est évidemment d'acheter au plus bas prix. Mais ce qui en résulte pour l'édition et la création d'oeuvres originales au Canada affecte au plus haut point l'épanouissement d'une double culture; peut-être faudra-t-il exiger de l'industrie du livre une discipline qu'elle ne semble pas capable de s'imposer elle-même. Les arguments qui viennent d'être avancés pour faciliter la diffusion des livres dans tout le Canada ont une certaine valeur pour quiconque étudie la compréhension mutuelle qui doit exister entre les différents groupes d'un pays comme le nôtre.





16. Le fait qu'à un moment de l'histoire, il se trouve un secteur de l'édition canadienne où l'obstacle des langues est aisément surmonté, justifie l'expansion des moyens sur lesquels on peut compter. Nous avons besoin d'un plus grand nombre de presses universitaires dans les deux langues nationales et les différentes régions du Canada. Le Conseil des Arts s'est efforcé d'aider impartialement la recherche et la publication dans les deux langues. Il a subventionné les programmes des revues bilingues. L'extension et l'intensification de ce genre d'aide, en particulier pour les revues qui publient des articles aussi bien dans une langue que dans l'autre, multiplieraient, dans le cas des lecteurs universitaires, les contacts avec la langue seconde. Ce surcroît d'aide pourrait même être proportionné au pourcentage que représentent, pour l'ensemble d'un numéro, les textes rédigés dans la langue seconde. De cette façon on encouragerait à la fois les revues canadiennes-françaises et les revues canadiennes-anglaises à faire une plus grande place aux textes de l'autre langue. C'est là qu'il existe une tête de pont du biculturalisme; il s'agit de la défendre et de la consolider.
17. Les Presses de l'Université de Toronto sont actuellement engagées dans la préparation de deux grandes publications qui sont à la fois bilingues et biculturelles et dont l'une associe des spécialistes et des éditeurs des deux langues d'une manière sans précédent. La première de ces publications est une Histoire de la Peinture canadienne qui est patronnée par le Conseil des Arts avec une subvention de \$88,000. Cette somme sera complétée par nos Presses qui engageront aussi de grandes dépenses dans cette entreprise dont le coût total ne peut encore être entièrement évalué. L'autre grand projet bilingue est le Dictionnaire biographique du Canada/Dictionary of Canadian Biography mentionné plus haut. Il constitue sans aucun doute l'exemple le plus marquant de coopération biculturelle au niveau universitaire qui se soit jamais vue au Canada.



A cet égard, on ne saurait parler trop chaleureusement de la générosité, de l'enthousiasme et du travail soigné des Presses de l'Université Laval et de l'Université Laval elle-même. Avec l'aide de Laval, un grand nombre de spécialistes canadiens-français ont été embrigadés et des collaborateurs anglophones ou francophones ont travaillé côte à côte comme jamais ce ne fut le cas dans les annales des universités canadiennes. Attirer l'attention de la Commission sur cet exemple édifiant de coopération bilingue et biculturelle est l'un des principaux buts de ce mémoire. A l'Appendice IV on trouvera des détails sur l'histoire du Dictionnaire et sur sa mise en oeuvre. Il n'est donc pas nécessaire d'en dire davantage ici. Mais nous espérons vivement que la Commission voudra bien examiner ce qui, à notre avis, est destiné à jouer un rôle de premier plan dans le rapprochement de deux cultures.

.....  
  
M. Jeanneret,  
Directeur  
Les Presses de l'Université de Toronto





# ROYAL COMMISSION ON BILINGUALISM AND BICULTURALISM

Submission by the Director of the

University of Toronto Press

July 1, 1964

1. Summary. The following submission reports on those activities of the University of Toronto Press which it believes may be contributing in its special area to the promotion of bilingualism and the improvement of cultural relations in Canada. The submission refers in particular to such publications as the Dictionary of Canadian Biography/Dictionnaire biographique du Canada, and to those academic journals and books which include material in both national languages. It describes an especially successful collaboration with a French-language university press, Les Presses de l'Université Laval, in the preparation of the DCB/DBC referred to above. The Press takes the view that in Canada it is superfluous to translate works intended for scholars from one national language into the other. This scholarly acceptance of material published in either French or English constitutes a cultural bridgehead which should be exploited. Although the fruits of the two national cultures can be shared to a much greater degree than at present, they will probably continue to be cultivated separately, because the concerns of scholarship in Canada, as throughout the world, are often regional. While scholarly publication will become more regional as new academic presses are established to meet the needs of scholarly research in various parts of Canada, the products, whether published in French or English, will continue to reach the academic audience for which they are intended. But the inaccessibility of books in those many areas of Canada which are devoid of bookstores puts the notion of distributing the fruits of a dual culture to the general public into the realm of fantasy. This submission recommends that additional public financial assistance be given to academic journals, and in particular to those which are willing to accept articles for publication in both national languages. It recommends the fostering of more national enterprises such as the DCB/DBC on which members of both cultures can work together with equal enthusiasm. It suggests the Canada Council as a suitable medium for administering these programmes, while recognizing that at present the Council does not have adequate funds. And finally it suggests that a thorough study be made of the techniques and factors affecting book distribution in Canada.



2. This submission is intended not so much to list problems or to suggest solutions, as to furnish information on the bilingual and bicultural aspects of scholarly publishing in Canada, and in particular the programme of the University of Toronto Press. It has been prepared in response to the request in the public Memorandum to interested persons issued by the Commission on October 10, 1963, and the Revised Instructions issued January 10, 1964, and to the specific invitation included in a separate letter from the Co-Secretary to the Commission dated January 23, 1964. This submission is being furnished by the Director of the University of Toronto Press on his personal responsibility, and where it expresses opinions it is not intended that these are necessarily those of the University administration to which the Press is responsible. To the best of our knowledge, however, they are not at variance with any views that may be held by the President of the University of Toronto, its Board of Governors, or the Advisory Committee on Publications which is appointed by the Board of Governors.
3. The University of Toronto Press, founded in 1901, is a department of the University of Toronto; it operates a printing plant, a bookstore, and a publishing house. It employs 250 persons in all departments. It publishes annually from 80 to 100 books, and 25 issues of the academic journals which it supports. It issues a substantially larger number of titles annually than does any other Canadian publishing house, and ranks sixth among the 60 presses which have qualified for membership in the Association of American University Presses in the extent of its publishing programme. The University of Toronto Press is not subsidized either directly or indirectly by its parent institution; on the contrary, in the seven years ending June 30, 1963, it appropriated, with the approval of the Board of Governors, just over \$500,000 in support of academic publications by scholars at large, these subsidies being wholly provided from its other publishing and related operations.





4. The policy of the University of Toronto Press with respect to its bilingual and bicultural publishing responsibilities is based on the assumption that at the scholarly level in Canada it is unnecessary to translate from one national language into the other. Canadians who have received higher education are expected to be competent to read both languages, even if able to speak only one fluently. The publishing of works in translation therefore ordinarily occupies a relatively low priority at the Press. When the Press published recently a translation in English of Roquebrune's Testament de mon enfance, the aim was to make this hitherto untranslated French-Canadian classic available in a popular paperback edition. The publication of Marcel Cadieux's Le diplomate Canadien in an English translation was for the purpose of informing not only the general Canadian public but persons abroad (notably in the United States) about the functioning of the Canadian diplomatic service. Translations of scholarly works designed mainly for the reading of other scholars are not, therefore, regarded as a responsibility of the University of Toronto Press, and its subsidizing funds are not expended for this purpose. The multi-volume Dictionary of Canadian Biography/Dictionnaire biographique du Canada, which this Press is publishing jointly with Les Presses de l'Université Laval, is a work of high scholarship which will however, be utilized at many levels of Canadian society, and is therefore considered appropriate for translation (into English as well as into French), and publication in parallel French and English editions. (It is dealt with more fully in paragraph 17 of this submission.)
5. Because it is assumed that for academic readers it is unnecessary to translate from one national language to the other, the scholarly journals of the University of Toronto Press (listed in Appendix I ) publish articles in either French or English. In total, they contain more articles written in English than in French; some disciplines have attracted more English



than French-speaking students, and articles on literary and historical subjects are frequently regional in interest and hence are likely to be submitted first to periodicals with more local circulations. It should also be remembered that French-Canadian academic writers and journalists are at least as busy as their English-speaking contemporaries, and the furnishing of contributions to predominantly English journals and books is bound to have a low priority. The editor of the Canadian Annual Review, published by this Press, has been unable, despite his best efforts, to increase the contributions from French-Canadian sources (which are printed in the French language in this volume) to the level he desires.

6. The rule that articles published in the academic journals of University of Toronto Press are not translated from one national language to the other is not necessarily followed with regard to introductory matter, such as the cover of the journal, the masthead, and instructions to contributors. If the journal is wholly sponsored by the University of Toronto Press, located at an English-speaking institution, the preliminary matter is presented in English. When the journal is sponsored, or partly sponsored, by a bilingual Association, the preliminary matter is presented bilingually. This is in courtesy to both languages, and pains are taken to give them equal prominence. (Appendix II shows a typical sample of a bilingual cover and masthead.)
7. Members of the Commission will be familiar with various methods of setting up bilingual covers and mastheads, samples of which are shown in Appendix II. The flopover method, very frequently used in Canada, is preferred by this Press for brochures consisting of more than two pages of text in each language, since this causes the minimum interruption to readers, and presents each language equally.





8. It is the policy of the University of Toronto Press to arrange, as far as possible, that all essential translations be made by Canadians whose mother tongue is the target language. The literary quality of any translation is, of course, of great importance to a university press, which must be vividly aware that the ability to speak a language fluently is not necessarily accompanied by the skill to write it elegantly and clearly. We believe that if this self-evident fact were remembered more frequently when the necessity to translate arises, much annoyance and even incomprehension would be avoided. The necessity for a high quality of translation exists right down to the level of printed forms, letterheads, etc.
9. Because the publishing programme of the University of Toronto Press has led to a great increase in the number of its contacts with French Canada, the Press has adopted a policy with regard to the languages of correspondence. Ordinarily, when the Press initiates correspondence with a French-Canadian author, institution, or customer, the opening letter is written in French as a matter of courtesy. (Bilingual secretaries provide this service for those whose command of French is not adequate.) Subsequent correspondence is carried on, after permission is requested of the correspondent, in the first language of each office concerned. This method we feel provides greater accuracy when technical matters and arrangements concerning publication are under discussion.
10. Some degree of optimism is felt by the University of Toronto Press concerning the prospect of improving the ability to communicate between Canadians whose mother-tongue is French or English, through increasing frequency of contacts. The University of Toronto Press is fortunate in having on its senior staff several persons who have a working knowledge of French; almost all senior staff members read it fluently and follow,



with varying degrees of ease, conversation in French. On the basis of our experience in the past few years, during which we have been communicating on a day-to-day basis with French-Canadian colleagues, we think that if the ability to read and speak one language well, and to read easily and understand fairly well another, becomes in truth essential to success in the Canadian academic world, in Canadian politics, and in the higher echelons of inter-provincial commerce, the objective can and will be achieved. We hope that it will become essential in Canada.

We believe that our colleagues at Les Presses de l'Université Laval will agree with us that our collaboration of the past three years has demonstrated vividly to all what mere increase in frequency of contacts can do to improve facility in the other language, although we envy them their greater skill.

11. The University of Toronto Press has produced a minor but not inconsiderable body of scholarly publishing in French, under the following headings:

- (a) Publications entirely in the French language.
- (b) Publications containing some articles in French and some in English.
- (c) Volumes of documentary material in which French text is not translated.
- (d) Bibliographies listing works in both French and English.
- (e) A limited number of parallel texts.
- (f) Proceedings of international congresses (which may contain texts in several languages).

(Publications under these headings are listed in Appendix III).

In addition, the Press has published, in English, special studies of French-English relations in Canada, and some works by French-Canadian scholars whose manuscripts were submitted in English.

12. In order to publish in an appropriate manner works written partly or wholly in the French language, the University of Toronto Press has





equipped its printing department with the necessary accents, including those on both capitals and small capitals, ligatures, and punctuation marks. A serious effort is made in the Editorial Department to observe the niceties of French style. Incidentally, all typewriters in the Editorial, Administrative, and Promotion Departments of the Press are ordered with French-Canadian keyboards.

13. In our view, the fruits of the two national cultures in Canada can be shared to a much greater degree than they are at present, although they may well be cultivated separately. Standards of scholarship are intercultural and international, but the concerns are often regional. Scholars in both French Canada and English Canada are intent on adding to the general store of human knowledge. For example, Canadian social sciences need the services of a strong system of academic publishing in both languages, as much at Montreal as at Halifax, at Ottawa as at Vancouver. On occasion, publishers in each language will publish on subjects related to and sometimes even in the language of the other, just as publishers in one region will publish works relating to another. But in the financial support given to university press publishing in both areas, no redundancy occurs, since there is ordinarily no necessity for translation.

The fact that a historian, writing in French, takes a different view of certain events of Canadian history from that of another historian writing in English, need not be regarded as any more remarkable than the fact that two historians writing in French disagree, or that two historians writing in English differ (as they frequently do). The "facts" of history are continually being freshly interpreted, and revalued as sources are re-examined. The notion that French-speaking and English-speaking Canadians should arrive at some general and mutually agreeable average view of the facts of our history so that they can live peaceably as neighbours is as unreasonable as to suppose that Liberals and



Conservatives should have identical political views to enable them to mingle socially. University publishers, in both languages, will continue to publish studies which are the fruit of historical research and which present widely opposing views, but these should not be assumed to be the "French" view or the "English" view; they are the views of scholars based on independent research.

14. At the academic level, differences in language and culture do not form a barrier to the adequate distribution of published works. The University of Toronto Press regularly sends announcements to French-speaking universities and colleges describing those of its publications which it considers will be of interest to them, and it by no means limits this advertising to works partly or wholly in French. Academic libraries, e.g. at Toronto, are richly stocked with French-Canadian publications. An academic publisher in either French or English, who promotes his books mainly by mail, has no trouble regardless of language in reaching the professors and university librarians who constitute his chief market. For example, it was recently proposed by Les Presses de l'Université Laval that the University of Toronto Press should co-publish the new series, Vie des Lettres canadiennes, in which both presses had taken a preliminary interest. The generous offer was declined solely on the grounds that the sale for the series in English Canada -- mainly to universities -- could be as easily secured by Laval as by Toronto, and there was no need to burden the project with a second publisher's handling expenses.

15. The adequate distribution of non-academic published works throughout Canada in either French or English is, on the other hand, an extremely serious problem, and one that is crucial to the aims of the Royal Commission on Bilingualism and Biculturalism. The inaccessibility of books throughout those many areas of our country which are devoid



of bookstores puts the notion of distributing the fruits of a dual culture into the realm of fantasy. The incredible discount structure which places Canadian publishers in the position of competing with retail outlets for sales of books to instructors, and completely deprives retail outlets of the library purchases which in most countries are their mainstay, must be brought to an end if Canadians are ever to have the opportunity to read and to think about the concerns of their fellow-Canadians. In stating our strong objections to a system which extends discounts originally intended as a consideration for service in distributing books, into discounts based not on service but simply on quantities purchased, we do not criticize the public librarians who have learned to expect and to demand these discounts. Their budgets for book purchases are already ridiculously low, and it is doubtless their duty to the public to endeavour to buy the books at the lowest price possible. But what is happening as a result to book publishing and creative writing in Canada is of the greatest importance in the development of our dual culture; and it may be necessary to impose on the book industry a discipline it appears to be unable to establish by itself. This plea for strengthening bookselling facilities everywhere in this country is by no means irrelevant to a study of mutual understanding in a country such as Canada.

16. The fact that there is at this point in history one area of publishing in Canada in which the language barrier is low is justification for encouraging the facilities which serve that area. More university presses are needed in Canada -- in both our national languages, and in different regions of our country. The Canada Council has given support to the best of its ability to research and publication in both languages impartially. It has given some support to the publishing programmes of bilingual journals. Extension and amplification of such support, particularly to those journals which publish articles impartially in either language, would increase the





frequency of contacts with the second language for academic readers at least. Such additional support might even be related to the percentage of content in the second language, thus encouraging both the journals published in French Canada and those published in English-speaking Canada to increase their content in the second language. A bicultural bridgehead already is in existence in this area; let us hold it and reinforce it.

17. The University of Toronto Press is at present engaged in the production of two major publications which are both bilingual and bicultural, one of which has associated French- and English-speaking scholars and publishers in an unprecedented way. The first of these publications is A History of Canadian Painting/Histoire de la Peinture canadienne, which is being sponsored by the Canada Council, with a budgeted grant amounting to \$88,000 -- this grant to be supplemented by our Press which will also invest heavily in the work, the total costs of which cannot yet be finally estimated. The other major bilingual project is the Dictionary of Canadian Biography/Dictionnaire biographique du Canada, mentioned earlier in this submission. This is beyond doubt the most outstanding example of bicultural co-operation at the academic level that Canada has ever seen. In this connection, it is impossible to speak too warmly of the generosity, scholarship, and enthusiasm of Les Presses de l'Université Laval and of its parent institution. With the assistance of Laval, a host of French-Canadian scholars have been marshalled to the task, and French- and English-speaking contributors have worked side by side in a manner unparalleled in Canadian academic history. To draw the attention of the Commission to this inspiring example of bilingual and bicultural co-operation is one of the main purposes of this submission. In Appendix IV are grouped various items dealing with the history of the Dictionary and of its operation, which therefore need not be repeated here. But we would



earnestly solicit the Commission's consideration of what we firmly believe will be a major instrument of rapprochement between dual cultures.

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Director  
University of Toronto Press





APPENDIX I

JOURNALS PUBLISHED BY UNIVERSITY OF TORONTO PRESS

The Canadian Historical Review

The Canadian Journal of Economics and Political Science

Canadian Journal of Psychology/Revue canadienne de Psychologie

The University of Toronto Law Journal

The University of Toronto Quarterly

The Phoenix

Canadian Journal of Mathematics/Journal canadien de Mathématiques

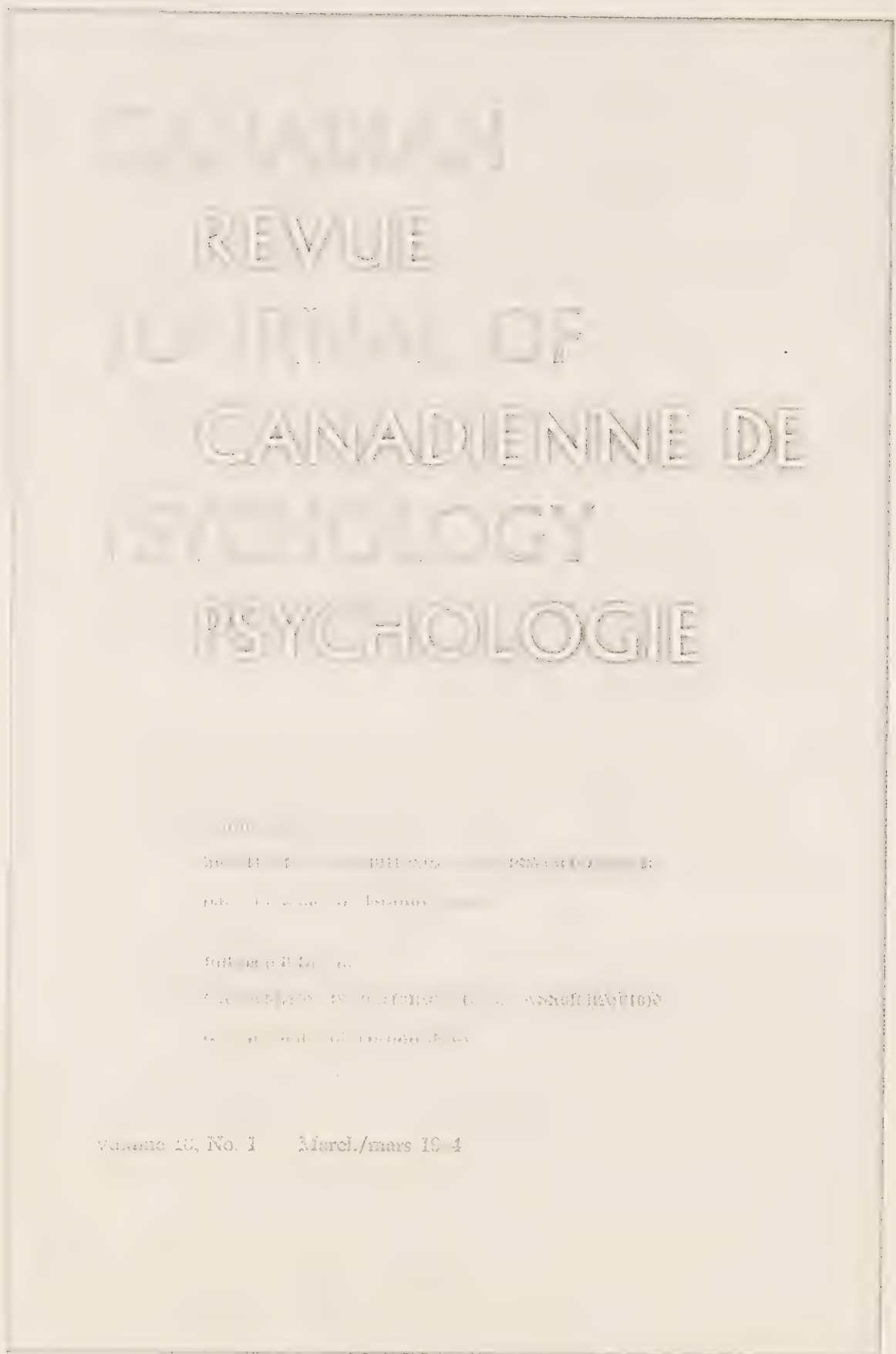
The Canadian Geographer/Le Géographe Canadien

The Canadian Journal of Linguistics/La Revue canadienne de Linguistique



APPENDIX II

BILINGUAL COVER AND MASTHEAD OF JOURNAL, BILINGUAL BROCHURE





CANADIAN JOURNAL OF  
PSYCHOLOGY

*Editor:* JULIAN BLACKBURN

*Assistant Editors:*

P. C. DODWELL, D. CAMPBELL

THE CANADIAN JOURNAL OF PSYCHOLOGY is published quarterly. Annual subscriptions, \$6.00, single number, \$1.75.

*Contributions.* Original manuscripts and correspondence on editorial matters should be sent to:

The Editor, Canadian Journal of Psychology, Queen's University, Kingston, Ontario.

*Information for contributors.* The journal publishes experimental and theoretical articles in all recognized fields of psychology. Contributors need not be members of the CPA or residents of Canada. Manuscripts, either in English or in French, should be submitted in duplicate, they should be double-spaced throughout, and they should follow standard practice as regards tables, figures, etc. Authors are asked to cite references by date, e.g., Smith (1956). "Immediate publication" (i.e. in the next issue to go to press) can be arranged for authors willing to pay the extra costs involved.

The Canadian Psychological Association also publishes *The Canadian Psychologist*, the business and professional quarterly of the Association. Editor: W. H. Coons, Department of Psychology, Dalhousie University, Halifax, Nova Scotia. Annual subscription, \$3.50; single number, \$1.00.

*Subscriptions to journal.* Orders and correspondence regarding subscriptions, change of address, and purchase of back numbers shall be sent to:

Canadian Psychological Association  
The Secretary-Treasurer,  
391 Richmond Road,  
Ottawa 13, Ontario.

REVUE CANADIENNE DE  
PSYCHOLOGIE

*Rédacteur en chef:* JULIAN BLACKBURN

*Adjoint au rédacteur en chef:*

P. C. DODWELL, D. CAMPBELL

*La Revue canadienne de Psychologie* paraît quatre fois par année. Prix de l'abonnement annuel: \$6.00; prix de chaque numéro: \$1.75.

*Articles.* Les articles à publier et toute correspondance ayant trait à la publication doivent être adressés comme suit:

Le Rédacteur en chef, Revue canadienne de Psychologie, Queen's University, Kingston, Ontario.

*Avis relatifs aux articles.* La revue publie des articles de nature expérimentale et théorique touchant tous les domaines reconnus de la psychologie. Les auteurs ne doivent pas nécessairement faire partie de la SCP, ni résider au Canada. Les articles, rédigés en anglais ou en français, doivent être présentés en deux exemplaires dactylographiés à double interligne et se conformer aux règles ordinaires concernant la disposition des tableaux, des figures, etc. Les auteurs sont priés d'identifier leurs références par l'année de publication e.g. Smith (1956). La rédaction offre des possibilités de publication immédiate (i.e. dans le prochain numéro à mettre sous presse) aux auteurs disposés à en assumer les frais.

La Société canadienne de Psychologie publie également une revue trimestrielle, *Psychologie canadienne*, qui est consacrée aux aspects professionnels et aux affaires de la Société. Rédaction: W. H. Coons, Department of Psychology, Dalhousie University, Halifax, N.S. Prix de l'abonnement annuel: \$3.50; prix de chaque numéro: \$1.00.

*Abonnements des journaux:* Toute commande et toute correspondance relative aux demandes d'abonnement, aux changements d'adresse et à l'achat de numéros déjà parus doivent être adressées comme suit:

Société canadienne de Psychologie  
Le Secrétaire-trésorier,  
391, chemin Richmond,  
Ottawa 13, Ontario.





*Le Conseil des Arts du Canada  
et  
les Presses de  
l'Université de Toronto  
annoncent la publication d'une*

# HISTOIRE DE LA PEINTURE CANADIENNE

*par*

J. RUSSELL HARPER

*en consultation avec  
un comité national*

*présentée par*

PAUL ARTHUR

# Une histoire de la peinture canadienne

A l'occasion du centenaire du Canada, en 1967, le Conseil des Arts se propose de publier, avec le concours des Presses de l'Université de Toronto, la première grande histoire de la peinture canadienne. Le volume couvrira trois siècles et embrassera toutes les provinces, de Terre-Neuve à la Colombie britannique et du sud de l'Ontario à l'océan Arctique. Il s'adresse non seulement aux spécialistes, mais à tous ceux qui s'intéressent à l'histoire du Canada et à son patrimoine artistique.

L'abondance des gravures ne le cédera en rien à celle du texte. Celui-ci comprendra 150,000 mots. Les nombreuses illustrations seront très également réparties entre les 400 pages du volume; de plus, elles seront mises en valeur par le format choisi à cet effet. Les reproductions seront en couleurs et en noir, et d'une qualité leur permettant de soutenir la comparaison avec celles des livres d'art qui se classent au premier rang dans le monde. Le public y retrouvera des œuvres célèbres, mais il aura aussi l'occasion de se familiariser avec nombre de peintures canadiennes moins généralement connues. On estime que la moitié au moins des illustrations seront consacrées à des œuvres qui ne figurent que rarement dans les livres et dans les catalogues et qui, de ce fait, restent à peu près ignorées, malgré leur qualité et leur importance.

Un comité consultatif sera créé. La composition reflétera la dualité de langue et de culture du Canada. L'Histoire sera publiée simultanément en anglais et en français, et les deux textes seront d'une haute tenue littéraire.

L'auteur sera J. Russell Harper, ancien conservateur de la peinture canadienne au Musée national du Canada. La présentation matérielle a été confiée à Paul Arthur, typographe canadien renommé et rédacteur en chef de la revue *Canadian Art*. En 1963-1964, M. Harper et M. Arthur parcourront le Canada pour examiner des tableaux et préparer leur reproduction. Dans l'accomplissement de leur tâche, ils espèrent pouvoir compter sur la collaboration des conservateurs de collections canadiennes tant publiques que privées.

*Preliminary Announcement  
by the Canada Council  
and the  
University of Toronto Press  
of*

# A HISTORY OF CANADIAN PAINTING

*Author*

J. RUSSELL HARPER

*in consultation with  
a national advisory committee*

*Production Editor*

PAUL ARTHUR

# *A History of Canadian Painting*

For Canada's centenary in 1967, the Canada Council, in co-operation with the University of Toronto Press, plans to produce the first major history of Canadian painting. The volume will cover three centuries and range geographically from Newfoundland to British Columbia and from Southern Ontario to the Arctic. It will address itself not only to scholars and to students of art, but to everyone interested in the history of Canada and in Canada's creative heritage.

The volume will be rich in text and in pictures. It is expected to total some 150,000 words, and the proportion of illustrations to text in the approximately 400 pages will be roughly equivalent. The format will be large, in order to allow adequate space for the illustrations. Reproductions will be both in colour and in black and white, and of a quality to meet the highest international standards of art publishing. The History plans to draw for illustrations not only on well-known paintings, but also on the great wealth of Canadian paintings which are less familiar; it is estimated that one-half or more of the illustrations will be of works not usually shown in books and catalogues and therefore not widely known to the public, notwithstanding their quality and their importance.

An advisory board will be appointed whose members will represent the bilingual and bicultural elements of Canadian national life. The History will be published simultaneously in French and in English, and both editions will be of the highest literary quality.

The author will be J. Russell Harper, formerly Curator of Canadian Art at the National Gallery of Canada. The production editor will be Paul Arthur, well-known Canadian typographer and managing editor of the magazine *Canadian Art*. In 1963-64, Mr. Harper and Mr. Arthur will travel extensively in Canada, to study pictures and to arrange for their reproduction. The co-operation in this project of curators of Canadian collections both public and private is most earnestly solicited.



### APPENDIX III

#### SOME BILINGUAL AND BICULTURAL PUBLICATIONS OF UNIVERSITY OF TORONTO PRESS

(a) Publications entirely in French:

John Flinn: *Le Roman de Renart* (1964)  
Ronald Frazee: *Henry Céard* (1963)  
P. F. Dembowski: *La Chronique de Robert de Clari* (1963)

(b) Publications containing some articles in French and some in English:

Royal Society of Canada Studia Varia Series

1. E. G. D. Murray, ed.: *Studia Varia: Literary and Scientific Papers/ Etudes littéraires et scientifiques* (1956)
2. E. G. D. Murray, ed.: *Our Debt to the Future/Présence de demain* (1957)
3. F. H. Underhill, ed.: *The Canadian Northwest/L'Avenir du Nord-Ouest* (1958)
4. T. W. M. Cameron, ed.: *Evolution, Its Science and Doctrine/ L'Evolution, La Science et la Doctrine* (1959)
5. Léon Lortie et Adrien Plouffe, eds.: *Aux sources du présent/ The Roots of the Present* (1960)
6. G. Stanley and Guy Sylvestre, eds.: *Canadian Universities Today/ Les Universités canadiennes aujourd'hui* (1961)
7. V. W. Bladen, ed.: *Canadian Population and Northern Colonization/ La Population canadienne et la colonisation du Grand Nord* (1962)

Mason Wade, ed.: *Canadian Dualism/La Dualité Canadienne* (1960)  
C. T. Bissell, ed.: *Canada's Crisis in Higher Education* (1957 )  
John Saywell, ed.: *Canadian Annual Review for 1960, 1961, 1962, and 1963*  
*Letters in Canada* (published annually in *University of Toronto Quarterly*)  
Price, F. W., ed.: *The Second Canadian Conference on Education, A Report/ Rapport de la Deuxième Conférence canadienne sur l'Education* (1962)

(c) Volumes of documentary material in which French text is not translated:

H. A. Innis: *Select Documents in Canadian Economic History, 1497-1783*  
S. D. Clark: *The Social Development of Canada*

etc.

(d) Bibliographies listing works in both French and English:

Raymond Tanghe: *Bibliography of Canadian Bibliographies* (1960)  
Robin S. Harris and Arthur Tremblay: *A Bibliography of Higher Education in Canada/Une Bibliographie de l'Enseignement Supérieur au Canada* (1960)

etc.



(e) Parallel texts:

Maurice Roy: The Parish and Democracy in French Canada/  
Paroisse et Démocratie au Canada français

Louis St.-Laurent: The Foundations of Canadian Policy in World Affairs/  
Les Bases de la Politique canadienne dans les Affaires internationales

(f) Proceedings of congresses:

Proceedings of the Canadian Mathematical Congress/Comptes rendus  
du Congrès canadien de Mathématiques

Proceedings of the IX International Botanical Congress/Comptes rendus  
du IX Congrès International de Botanique (1959)

Proceedings of the X International Congress of Genetics/Comptes rendus  
du Xe Congrès International de Génétique (1958)

etc.



APPENDIX IV

SELECTED BROCHURES AND FORMS RELATING TO THE  
DICTIONARY OF CANADIAN BIOGRAPHY/  
DICTIONNAIRE BIOGRAPHIQUE DU CANADA





## THE FOUNDING OF DCB/DBC

Reprinted from

*The University as Publisher*

(University of Toronto Press, 1961)



# The Founding of DCB/DBC

*George W. Brown*

The Dictionary of Canadian Biography, now in active preparation at the University of Toronto Press, was made possible by the remarkable and public-spirited bequest of a Toronto businessman, the late James Nicholson, who left the residue and bulk of his estate to the University of Toronto for the purpose of creating a biographical reference work for Canada of truly national importance. Over the years Canada has had a number of useful biographical reference works but none of them on the scale envisaged by Mr. Nicholson. The world-famous Dictionary of National Biography of Britain, begun in the 1880's and now running to some seventy volumes, owed its inspiration to the desire of an English businessman, George Smith, to do something "of permanent value to his countrymen"; and it was this example which inspired Mr. Nicholson when he outlined in his will the kind of multi-volume scholarly and readable work which he had in mind for Canada. Wisely also he provided that the income only of the bequest should be used, though he realized that other help would be needed as the work progressed, and thus the Dictionary is established permanently as a major work of research and publication, with the prospect that for the period up to the mid-twentieth century, for example, there may eventually be eighteen to twenty volumes with perhaps 10,000 biographies ranging in length from short notes to articles of 8,000 to 10,000 words, and that in addition there will probably be, in the master Name File, cards and information for another 10,000 or more persons not included in the printed volumes. The Dictionary and the Biographical Centre now being created will thus have a biographical record running back to the earliest beginnings of the country, and including not only the names of the great and well known but thousands of lesser and even forgotten people

who in their own distinctive ways wove their careers into the warp and woof of Canadian life and made the Canada of today a possibility.

In 1959 arrangements were completed, with the kind co-operation of Mrs. Nicholson, to begin work on the Dictionary—July 1 was appropriately the formal date of the beginning. In the first two years foundations were laid; basic procedures created; contacts established with scholars and institutions throughout Canada and in other countries, especially the United States, Britain, and France; the contents of Volume I were determined, and assignments arranged with the nearly one hundred contributors who are writing the approximately five hundred biographical articles and notes which Volume I will contain. Of special importance in this formative period also are the arrangements, outlined below, for the creation of a French edition, *Dictionnaire Biographique du Canada*, through the co-operation of Laval University. Particularly gratifying have been the widespread interest and co-operation elicited by the Dictionary. The original announcement in 1959 brought almost 2,500 requests from all over the world for the bulletins of further information which it was planned to issue from time to time, and the response in advice and assistance since that time from scholars and institutions has been equally cordial.

One of the most important of the basic and continuing problems in the production of the Dictionary is the creation of the Master Name File from which the names to be included in the printed volumes will be chosen. Mr. Nicholson himself laid down in his will some of the general criteria of selection: the Dictionary should contain biographies not only of persons who were born and lived in Canada, but of Canadians who had careers of distinction abroad, and of persons from abroad whose activities in Canada merited their inclusion; and, finally, in all cases there must be some element of distinction in the career. Thus, Wolfe, Montcalm, Lord Durham, and many lesser persons from abroad will be included, as will Bonar Law, Aimee Semple McPherson, and many others whose careers lay outside Canada. What constitutes distinction, however, is often not easy to say, especially since no type of career is to be excluded. Like the D.N.B. of Britain the Canadian Dictionary will run the whole gamut of activities, prophets, priests, and pirates all finding a place, with the malefactors and villains, though happily outnumbered by the virtuous, lending colour to the printed page.

To build up the Name File and screen it for the final selection of names for a volume, a process of issuing Name Lists has been



initiated. These lists, containing the names for a particular region or period which have up to that time been compiled by the D.C.B. staff, are sent out for examination and criticism to a selected list of experts for the region or period in question with a request for additions, corrections, opinions as to relative importance, etc. Later, when a particular volume is projected, a printed "Preliminary List of Names under Consideration" for the volume is similarly distributed. This entire process, which ensures that experts in the field are fully consulted, has been carried through for Volume I, and the replies received from over one hundred correspondents have been most helpful in providing a basis not only for the final selection of names, but for determining the lengths of articles and the possible contributors. Some idea of what is involved may be indicated by the fact that at an early stage the file for Volume I contained only about one hundred names. Later it went up to over 1,200, out of which approximately 500 have been chosen for inclusion in the volume.

The organization of volumes in the Dictionary is unusual for works of this kind, but it has certain advantages over the commoner form of organization, which is a series of interdependent volumes with biographies alphabetically arranged through the entire series. Each volume in the Canadian Dictionary will cover a period of years and will be self-contained with the biographies alphabetically arranged within the volumes. The periods covered by individual volumes will vary in length so that volumes will be approximately equal in size, the date of death determining the volume in which a biography will appear. The first volume will run up to the year 1700, the second possibly to 1740. By the second half of the nineteenth century there may perhaps be a volume per decade. It is hoped that a volume in this period may soon be projected so that the constituency of contributors and readers may be broadened as soon as possible, and with this in view intensive work on the Name File for the years 1851-1900 has been carried on for some time, including the issuing for examination of five regional lists containing some 2,500 names. Among the advantages of the period type of organization is the fact that each volume being complete in itself may be purchased or later revised without reference to a whole series of interdependent volumes appearing through a number of years. The period type of organization also has an advantage in the task of preparation, since it permits intensive work at any one time on a few selected periods, while the interdependent type of organization necessitates working at all times with equal intensity over the entire range of the national history.

Of special interest and importance is the fact that the Dictionary will be published in two editions, English and French: the *Dictionary of Canadian Biography* by the University of Toronto Press; *Dictionnaire Biographique du Canada* by Les Presses de l'Université Laval. This will break new ground since no comparable project of a similar kind in research and publication has previously taken place in Canada. At the time of the original announcement in 1959 it was stated that contributions would be accepted in either French or English and it was hoped that a French edition might also be arranged. It was clear, however, that such an edition must be suitably sponsored in French Canada. In the preliminary consideration of the possibility of a French edition, a valuable contribution was made by a French-Canadian Consultation Committee consisting of Dean Pierre Dansereau, then of the University of Montreal, Professor M. Brunet of the University of Montreal, Dr. Guy Frégault, then Professor of History at the University of Ottawa, and Professor M. Trudel of Laval University. It was on the recommendation of this committee that an approach was made to Laval University, and it is a cause of sincere congratulation that the authorities of Laval enthusiastically undertook the responsibility. The formal announcement of the French edition was made at a *lancement* in Quebec on the evening of March 10, 1961. On this occasion Mgr Vachon, the Rector of Laval University, said in part:

Ces deux éditions, l'une française et l'autre anglaise, qui seront publiées simultanément, nous apparaissent comme le symbole de la collaboration franche et entière qui doit exister dans notre pays entre les universitaires de langue française et ceux de langue anglaise.

Nous espérons que cette initiative servira d'exemple et de stimulant et qu'elle contribuera à consolider et à développer les mouvements d'échange et de bonne entente entre les deux grandes races qui constituent notre pays.

The French and English editions are to be the same in content, and it is planned that the two editions of each volume will be issued simultaneously. The work will thus be one not merely of translation, but of close collaboration at every stage of preparation. Under the supervision of Professor M. Trudel, Director of the Institute of History of Laval, who is to be the editor of the French edition, a centre of biographical research was established at Laval University shortly after the announcement of the French edition was made, and detailed arrangements soon followed for keeping up the continual consultation and flow of information now necessary between Quebec and Toronto. The collaboration involves the maintenance day by day of duplicate files, the mutual

consideration of manuscripts submitted, and other problems requiring constant attention in both centres. Such a project has its difficulties, but it is a fascinating one, and worthy of every effort involved since only in such ways can the full resources of both French and English scholarship in Canada be made available to the Dictionary.

It is important also that this collaboration brings into co-operation not only researchers, writers, and editors, but the two university presses of Laval and Toronto. The project of a Dictionary of National Biography "satisfied none of the conditions of a merely commercial venture," as the preface of Britain's D.N.B. stated in the 1880's, and as Mr. Nicholson later saw equally clearly. Such a work of scholarship and research is therefore most suitably connected with a university press, and it is most appropriate that the Canadian Dictionary with its two editions should be published by two university presses representative of both French- and English-speaking Canada. The *Dictionary of Canadian Biography/Dictionnaire Biographique du Canada* is thus important not only as a work of permanent historical value but in a variety of ways as a truly significant symbol of Canada's bi-culturalism.



DICTIONNAIRE BIOGRAPHIQUE  
DU CANADA

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DICTIONARY OF  
CANADIAN BIOGRAPHY

*Instructions générales  
aux collaborateurs*



*mars 1961*

UNIVERSITY OF TORONTO PRESS

*Toronto 5, Canada*





## CARACTÉRISTIQUES GÉNÉRALES DES BIOGRAPHIES

LE DICTIONNAIRE BIOGRAPHIQUE DU CANADA présentera un vaste choix de biographies depuis des articles de 8,000 à 10,000 mots jusqu'à des notices de moins de 200 mots. Les textes différeront sensiblement les uns des autres, non seulement quant à leur longueur assignée mais encore quant à la nature des matériaux disponibles. En conséquence, les instructions générales qui suivent visent de plus près certaines biographies que d'autres et, en particulier, celles qui comprennent plusieurs centaines de mots; cependant, il ne faut jamais perdre de vue ces principes qu'on doit, autant que possible, appliquer dans tous les cas.

Chaque biographie doit constituer une étude à la fois originale et érudite du sujet, fondée sur des sources sûres et, autant que faire se peut, de première main; elle doit être précise et exacte dans l'énoncé des faits, succincte mais, néanmoins, rédigée dans une forme littéraire vivante. Bien que l'authenticité des faits soit de première importance, les biographies ne sauraient toutefois se réduire à de purs catalogues d'événements. Elles doivent rendre compte des circonstances qui ont joué dans la carrière du personnage et signaler l'importance de facteurs tels que l'ascendance, la famille, l'instruction, le milieu physique et social ainsi que les autres influences effectives. Elles doivent, dans la mesure du possible, fournir au lecteur une image nette de la personnalité et des réalisations du sujet, compte tenu de la période où il a vécu et des événements auxquels il a été mêlé. Elles ne doivent être conçues d'après aucune norme en particulier et doivent constituer des témoignages véridiques. Chaque biographie doit être facile à lire et comporter des anecdotes et incidents pertinents. L'analyse de la carrière du sujet doit être objective, consciencieuse et judicieuse; elle doit signaler les qualités comme les faiblesses, les succès comme les échecs. Enfin, bien que l'application de ces principes reste forcément soumise à la limitation de l'espace et aux matériaux disponibles, il s'agit de produire des études originales et impartiales et non de simples compilations de comptes rendus antérieurs.

## REMARQUES PARTICULIÈRES

Chaque texte doit, autant que possible et de préférence dans l'exposé même, contenir les renseignements suivants, exception faite des cas mentionnés ci-après :

1. Date (jour, mois et année), lieu de naissance, de mort et d'inhumation du sujet. Signaler la cause de la mort si elle se révèle de quelque importance ou intérêt.

2. Rang dans la famille si le fait présente quelque importance ou intérêt, par exemple : premier fils (ou première fille) et deuxième enfant d'une famille de cinq enfants.

3. Nom du père, de la mère (nom de jeune fille), de l'épouse (ou de l'époux), des enfants; nom des frères, sœurs et grands-parents si le fait offre quelque intérêt. Changement du nom de la famille ou de celui du sujet, le cas échéant.

4. Origine ethnique et migrations.

5. Profession et situation économique des parents.

6. Ecoles, collèges, universités fréquentés par le sujet; diplômes obtenus.

7. Appréciation critique de la carrière du sujet.

8. Bibliographie énumérant les sources d'information et indiquant l'emplacement d'un portrait ou d'une photographie.

Les trois premiers points, tout au moins, devraient figurer dans la première phrase de la biographie, par exemple :

CHAMPLAIN, SAMUEL DE, explorateur, cartographe, colonisateur, écrivain, fondateur de Québec et "Père de la Nouvelle-France"; né en 1567 ? à Brouage en Saintonge (France); décédé et inhumé à Québec le 25 décembre 1635.

Doivent également paraître au début de la biographie toutes les notes explicatives nécessaires concernant les noms et titres du sujet, par exemple :

AILLEBOUST DE COULONGE, LOUIS D', appelé parfois "Sieur de Coulonge et d'Argentay", du nom de deux localités du centre de la France; né en 1612 ? à Ancy-le-Franc (Champagne), décédé à Montréal le 31 mai 1660; gouverneur de la Nouvelle-France, 1648-51, 1657-8.

La bibliographie, qui figurera en paragraphe terminal, doit présenter une liste véridique des sources principales et secondaires jugées importantes par le collaborateur. Elles doivent comprendre les œuvres écrites par le sujet lui-même (publiées ou inédites, le cas échéant), les livres et autres écrits concernant le sujet (y compris les articles de journaux et de revues, les notices des dictionnaires biographiques), ainsi que les entrevues avec les parents du sujet ou tout autre personne le connaissant d'une façon particulière. Si la documentation se révèle considérable, l'auteur de la biographie doit effectuer un choix pour n'y insérer que les principaux ouvrages d'ordre secondaire et signaler les sources et éléments susceptibles de faciliter des lectures plus poussées sur le sujet.

Les données relatives à chaque texte doivent être complètes et répondre aux principes de l'art bibliographique. Elles doivent, nommément, indiquer les noms et prénoms des auteurs, les lieux et dates de publication, l'endroit où l'on peut se procurer ces travaux, la cote ou tout autre moyen de retrouver les manuscrits. Le mode de présentation proposé est le suivant :

#### MANUSCRIT

Archives publiques de la Province de Québec, Ordres du Roi, 1-2-3, Série B, vol. 61(1734), 69, Mémoire du Roi à Beauharnois et à Hocquart, 20 avril 1734.

#### ARTICLE

Gustave Lanctôt, "Gloire et respect à Dollard," *La Revue de l'Université Laval*, XV (décembre 1960), 315-320.

#### LIVRE

François-Xavier Garneau, *Histoire du Canada depuis sa découverte jusqu'à nos jours*. 4 vol. (quatrième édition, Montréal, 1882-1883).

Harold A. Innis, *The Fur Trade in Canada: An Introduction to Canadian Economic History* (rev. ed., Toronto, 1956).

#### CHAPITRE D'UN LIVRE

John Plamenatz, "In What Sense Is Freedom a Western Idea?" in R. St. J. Macdonald, ed., *Current Law and Social Problems* (Toronto, 1960).

AUTRES EXEMPLES : "Renseignements particuliers" ou "Renseignements particuliers de..." (indiquer la source).

LES RÉFÉRENCES à l'appui de déclarations particulières contenues dans l'article ou les renseignements qui constituent d'ordinaire les notes infrapaginales peuvent figurer entre parenthèses dans le texte ou encore en appendice. De tels documents, même s'ils ne sont pas encore imprimés, faciliteront grandement la préparation et la vérification des textes à publier.

#### *Par exemple :*

A propos de cette mémorable séance tenue en 1854, Roe déclara plusieurs années après: "Ce fut là le début d'une inimitié réciproque qui a comporté de si désastreux effets pour chacun de nous." (*Mes polémiques judiciaires*, p. 16.)

### BIOGRAPHIES POSANT DES PROBLÈMES PARTICULIERS

Lorsqu'il s'agit de personnes prêtant à controverse, l'auteur doit rapporter les diverses interprétations en toute équité sans s'abstenir pour

autant d'indiquer discrètement celle qu'il préfère; le texte ne doit pas avoir un ton de polémique. Il ne doit pas, d'autre part, être uniquement élogieux ou défavorable.

Il faut signaler, le cas échéant, la portée, le but et l'importance des écrits de quelque valeur produits par le sujet. Si les matériaux se trouvent rares par rapport à l'ampleur de la carrière étudiée, le rédacteur doit l'indiquer ainsi que les éléments sur lesquels il s'est fondé pour apprécier le sujet.

Lorsque les personnages ne sont pas nés au Canada, tel lord Durham, le collaborateur doit alors raconter d'une façon très succincte leur carrière à l'étranger, mais, par contre, faire une analyse très poussée de leur vie au Canada, compte tenu de l'espace dont il dispose.

## COLLABORATEURS FRANÇAIS ET ANGLAIS

Les auteurs peuvent présenter des textes anglais ou français. Les biographies rédigées en français serviront à l'édition française du *Dictionnaire*, projet à l'étude présentement avec Presses Universitaires Laval, tout comme les textes anglais constituent les originaux de l'édition anglaise. Les responsables du *Dictionnaire biographique du Canada* assureront la traduction définitive des articles français, mais toute traduction proposée par l'auteur lui-même sera reçue avec plaisir.

## PRÉSENTATION DU MANUSCRIT, PRÉPARATION DU TEXTE POUR LA PUBLICATION

Le manuscrit tout entier, y compris les bibliographies, doit être dactylographié à double interligne. Ci-inclus une biographie-modèle qui contient environ 450 mots en caractères "élite". On ménagera des marges d'un pouce et demi de part et d'autre de la page; elles auront un pouce au haut et au bas de la feuille. La pagination ainsi que le nom du sujet et du collaborateur, tel qu'il doit paraître dans le texte imprimé, figureront au haut de chaque page.

Il faut envoyer l'original et un double du texte et retenir un troisième exemplaire par-devers soi.

Le personnel du *Dictionnaire biographique du Canada* se charge de préparer tous les manuscrits pour la publication. S'il faut apporter des modifications ou corrections sérieuses au texte, on consultera l'auteur avant l'envoi de la "copie" chez l'imprimeur.



## LONGUEUR DES TEXTES ET TARIF DE RÉMUNÉRATION AFFÉRENT

Voici les différentes longueurs adoptées à l'égard des textes :

I	8,000 à 10,000 mots
II	5,000 à 7,000 mots
III	3,000 à 4,000 mots
IV	1,500 à 2,500 mots
V	700 à 1,000 mots
VI	300 à 500 mots
VII	Notices de moins de 200 mots

Les intervalles entre ces diverses catégories indiquent des différences nettes et les auteurs ne doivent pas excéder les espaces assignés. Dans le calcul de la longueur du texte, il faut tenir compte de la bibliographie.

La rémunération s'effectuera au moment de l'acceptation des textes d'après un tarif unique pour une longueur donnée. Voici le barème actuel :

I	8,000 à 10,000 mots, \$200
II	5,000 à 7,000 mots, \$150
III	3,000 à 4,000 mots, \$100
IV	1,500 à 2,500 mots, \$ 50
V	700 à 1,000 mots, \$ 30
VI	300 à 500 mots, \$ 25

La rémunération à l'égard des notices qui entrent dans la catégorie VII pourra faire l'objet d'une révision. Il est bon de signaler que le tarif prévoit une somme plus élevée pour les courtes biographies vu que la rédaction de textes brefs semble exiger plus de temps que les autres textes. Les honoraires des collaborateurs représentent des crédits provisoires de l'ordre de seize à dix-sept mille dollars par volume. Le barème actuel, qui doit rester sujet à révision, a été ainsi établi dans la mesure de nos possibilités budgétaires.

Les collaborateurs recevront la somme déterminée suivant la catégorie du texte requis; il en sera ainsi pour tout article qui répondra aux normes établies, même si le nombre de mots est inférieur au minimum fixé pour la catégorie en cause. Si l'article excède la longueur requise, le tarif ne sera pas augmenté également. L'auteur qui, en préparant son article, aura des doutes sérieux sur l'espace qu'on lui a assigné, devra communiquer avec le rédacteur en chef. Il peut, en outre, même si la question

de l'espace accordé à chaque biographie a été étudiée avec soin, faire connaître son avis à cet égard.

## COMMANDES D'ARTICLES ET DROITS DE PUBLICATION

Bien que toute décision visant les commandes d'articles relève du rédacteur en chef, celui-ci acceptera d'entendre les propositions de tout collaborateur éventuel à l'égard des sujets qui l'intéresse ou des biographies qu'il serait à même d'écrire. La commande officielle, une fois passée, contiendra les conditions faites à l'auteur à l'égard de la rémunération, de la date-limite et ainsi de suite.

L'acceptation et la rémunération de tout article assignent au DICTIONNAIRE BIOGRAPHIQUE DU CANADA tous les droits afférant à cet article.

Dans les volumes imprimés, chaque biographie sera signée.



Payments for articles will be made at the time of the acceptance of copy, and will be on the basis of a single rate for each category of length, the present scale being as follows:

I	8,000-10,000 words	\$200
II	5,000-7,000 words	\$150
III	3,000-4,000 words	\$100
IV	1,500-2,500 words	\$ 50
V	700-1,000 words	\$ 30
VI	300-500 words	\$ 25

Payments for factual notes in category VII will be subject to arrangement. It may be noted that the payments for articles provide for a higher per word rate for shorter biographies than for longer ones. This is because short articles usually take a greater amount of time in relation to their length. Contributors' fees have been tentatively budgeted at between sixteen and seventeen thousand dollars per volume. The present scales, which must remain subject to review, have thus been set as high as budgetary considerations permit.

Authors will be paid at the rate of the category for which the biography is requested. This will be done, if the article is satisfactory, even though it falls below the minimum of the category in question. If the article is longer than requested, payment will not be increased to correspond. If during preparation of the manuscript the author has any serious doubts about the length assigned, he should write to the General Editor. Careful thought has been given to the length of each biography, but the opinion of the author will be considered.

## ASSIGNMENTS AND COPYRIGHT

While decisions with regard to all assignments must remain in the hands of the General Editor, he will be pleased to hear from possible contributors with regard to subjects of their interest, or particular biographies which they might write. Formal assignments, when issued, will indicate all conditions, such as contributor's fee, deadline, etc. Acceptance of an article, and payment for it, will vest all rights to it in the *DICTIONARY OF CANADIAN BIOGRAPHY*. In the printed volumes, each biography will be signed.

## CONTRIBUTIONS IN FRENCH AND ENGLISH

Authors may submit biographies in either English or French. French contributions will be regarded as original manuscripts for the French edition of the DICTIONARY which is under consideration with Presses Universitaires Laval, just as English contributions will be regarded as original manuscripts for the English edition. The DICTIONARY will take the final responsibility for translation, although a translation by the author will be welcome.

## TYPING, EDITING, ETC.

The entire manuscript, including the bibliography, should be typewritten in double space. A sample biography, typed in the form desired, is included. This contains approximately 450 words in elite type. Margins of 1½ inches should be left at the sides of the page, and 1 inch at the top and bottom. The number of the page, and the names of the subject and of the contributor in the form in which they are to be printed, should be typed at the top of each page.

The original and one carbon copy are to be sent in. The author should also retain a carbon copy.

All manuscripts will be edited by the DCB staff. If editorial changes or corrections of any significance are made, the author will be consulted before the copy is sent to the printer.

## CATEGORIES OF LENGTH AND RATES OF PAYMENT

The following categories of length have been adopted:

I	8,000-10,000 words
II	5,000-7,000 words
III	3,000-4,000 words
IV	1,500-2,500 words
V	700-1,000 words
VI	300-500 words
VII	Factual notes of less than 200 words

The intervals which have been left between the categories will indicate that they are to be differentiated sharply and contributors should not overrun specifications of length. The bibliography should be included in estimating the length.



ARTICLE  
C. P. Stacey, "The Anse au Foulon, 1759: Montcalm and Vaudreuil,"  
*Canadian Historical Review*, XL (March, 1959), 27-38.

BOOK  
Harold A. Innis, *The Fur Trade in Canada: An Introduction to Canadian  
Economic History* (rev. ed., Toronto, 1956).  
François-Xavier Garneau, *Histoire du Canada depuis sa découverte jusqu'à  
nos jours*. 4 vol. (quatrième édition, Montréal, 1882-1883).

CHAPTER OF A BOOK  
John Plamenatz, "In What Sense Is Freedom a Western Idea?" in R. St. J.  
Macdonald, ed., *Current Law and Social Problems* (Toronto, 1960),  
pp. 4-18.

OTHER EXAMPLES: "Private information" or "Private information from . . ."  
(mentioning the source).

REFERENCES in support of particular statements in the article, or informa-  
tion such as is ordinarily included in footnotes, may be given within  
parentheses in the text or appended. Material of this kind, even if not  
finally printed, will greatly assist in editing and checking.

Example:

Referring to this memorable meeting in 1854, Roe said in after years, "It  
was the beginning of that personal animosity which had such dire  
consequences for us both." (*My Legal Controversies*, p. 16.)

## BIOGRAPHIES PRESENTING SPECIAL PROBLEMS

In dealing with controversial figures varying interpretations should be  
fairly indicated. Though this does not preclude the author leaving an  
impression of his own views, the style of writing should not be contro-  
versial. Merely eulogistic or merely debunking biographies are also  
undesirable.

Where persons have left written work of significance, the scope, pur-  
pose, and importance of this work should be made clear. Where there is  
a paucity of materials in comparison with the importance of the career,  
this should be stated and the grounds for the appraisal indicated.  
In the cases of persons not born in Canada, such as Lord Durham, the  
career outside Canada should be dealt with very concisely, while the  
Canadian part of the career and its significance should be treated as  
fully as possible within the allotted length.

2. His (her) position in the family may be noted if of interest or significance, e.g. first son (daughter) and second child of five children.
  3. The names of his (her) father, mother (maiden name), wife (husband), and children; changes in name of subject or family name; names of brothers, sisters, and grandparents, if significant.
  4. Ethnic stock, migrations.
  5. Occupation and economic status of parents.
  6. Schools, colleges, universities attended and degrees received.
  7. A critical appraisal of the career.
  8. A bibliography listing sources of information and mentioning location of a portrait or photograph when possible.
- Points 1-3 at least would normally be covered in the first sentence of the article; e.g.,

CHAMPLAIN, SAMUEL DE, explorer, cartographer, colonizer, writer, founder of Quebec and regarded as the founder of New France; b. 1567? at Brouage in Saintonge, France; d. at Quebec, where he is buried, December 25, 1635.

Any necessary explanations regarding names and titles should also be included at the beginning; e.g.,

AILLEBOUST DE COULONCE, LOUIS D., sometimes styled "Sieur de Coulouge et Argentay" after two localities in central France; b. 1612? in Champagne at Ancy-le-Franc, d. in Montreal, May 31, 1660; governor of New France, 1648-51, 1657-8.

The bibliography, which will appear as a concluding paragraph, should contain an accurate list of the primary and secondary sources which the contributor regards as important. These would normally include writings by the subject himself (published and, where available, unpublished), books and other writings about the subject (including magazine and newspaper articles and entries in biographical dictionaries), and interviews with relatives or others personally acquainted with the subject. In cases where there is a great deal of material, the bibliography should be selective, including only the important secondary works, and stressing sources and aids which may assist the reader to pursue the subject more fully.

The information with regard to each item must be complete and in accordance with good bibliographical practice: names and initials of authors, places and dates of publication, location, series numbers or designation of manuscript material. The following style is suggested:

## GENERAL CHARACTERISTICS OF BIOGRAPHIES

The DICTIONARY OF CANADIAN BIOGRAPHY is providing for a wide range of biographies running from articles of 8,000-10,000 words to factual notes of fewer than 200. The variety of treatment will be very great, depending not only on the length assigned but on the nature and scope of the source materials available. The following general considerations will therefore apply more fully to some biographies than to others, and perhaps in particular to biographies of several hundred words and more, but they should be kept in mind and applied, so far as possible, in all cases. The biography should be a fresh and scholarly treatment of the subject based upon reliable sources (where possible first-hand), precise and accurate in statements of fact, concise, but presented in attractive literary form. Though adequate factual material is of prime importance, biographies should not be mere catalogues of events. They should appraise circumstances which shaped careers, and should indicate the importance of such matters as ancestry, parentage, education, physical and social environment, and the other formative influences. So far as possible, they should leave the reader with a definite impression of the personality and achievements of the subject in relation to the period in which he lived and the events in which he participated. They should not be written to any one specification and should be interpretative in the best sense. They should be readable and make use of relevant anecdote and incident. In appraising the career of the subject, the article should aim at objectivity, fairness, and discrimination. It should indicate strengths and weaknesses, success and failure. Finally, while all these considerations must of necessity be controlled by limitations of space and materials available, the aim is to secure independent and original treatments and not mere compilations of preceding accounts.

## PARTICULAR POINTS

So far as possible, each article should contain the following information, preferably as a natural part of the exposition except as noted below:

1. Dates (day of month and year) and places of birth and death of the subject, and place of burial. If of special significance or interest, cause of death should be noted.



UNIVERSITY OF TORONTO PRESS  
Toronto 5, Canada

March, 1961



*Directives to Contributors*

DICIONNAIRE BIOGRAPHIQUE  
DU CANADA  
—  
CANADIAN BIOGRAPHY  
DICTIONARY OF



# *Dictionary of Canadian Biography*

UNIVERSITY OF TORONTO PRESS, TORONTO 5, CANADA



LES PRESSES DE L'UNIVERSITÉ LAVAL, QUÉBEC, CANADA

# *Dictionnaire biographique du Canada*



Les Presses Universitaires Laval  
et  
University of Toronto Press  
annoncent la publication conjointe  
du

DICTIONNAIRE  
BIOGRAPHIQUE  
DU CANADA



DICTIONARY  
OF CANADIAN  
BIOGRAPHY

les éditions française et anglaise  
paraîtront en même temps

Les hommes de lettres et de sciences, les rédacteurs, les écrivains, les éducateurs et tous les citoyens canadiens désireux d'obtenir des renseignements de bonne source sur les grandes figures de notre histoire, souhaitaient depuis longtemps la publication d'un dictionnaire biographique du Canada qui fût autorité, à l'égal des grands ouvrages analogues qui existent ailleurs dans le monde.

Au cours des années passées, il est vrai, il a paru en notre pays divers ouvrages biographiques qui ont été fort utiles, mais il nous manquait toujours cette œuvre encyclopédique, cette somme de la biographie canadienne qui, par son vaste ensemble de volumes et par la qualité de son travail, fût digne du Canada: les frais très lourds qu'entraînent la rédaction et la publication d'une œuvre aussi étendue, avaient constitué jusqu'ici un obstacle insurmontable.

La réalisation de cet ouvrage a été rendue possible par un legs généreux de feu M. James Nicholson, de Toronto. Grand connaisseur dans le domaine de la biographie, ce philanthrope a laissé à l'Université de Toronto le résidu de sa succession pour aider à la préparation d'un dictionnaire biographique; dès juillet 1959, grâce à l'aimable concours de Madame Nicholson, on mettait l'entreprise sur pied. Doté du revenu d'un capital d'un million de dollars, le dictionnaire (même s'il faut au point de départ recourir à d'autres sources) se trouvera soutenu pendant une durée indéfinie. Ce sera, pour ainsi dire, une fondation à perpétuité.

Le dictionnaire se propose de présenter sur tout Canadien digne d'attention, à partir des temps les plus anciens de notre histoire, une biographie détaillée et sûre. Figureront dans ce dictionnaire tous ceux dont la vie, d'une façon ou d'une autre, a marqué notre passé, qu'il s'agisse de personnes nées en dehors de nos frontières, mais qui ont joué un rôle important dans notre pays, ou de celles qui, nées au Canada, se sont distinguées à l'étranger.

La direction générale de l'entreprise a été confiée à M. George Brown, Ph. D., LL. D., professeur titulaire d'histoire à l'Université de Toronto et auteur de plusieurs volumes d'histoire du Canada. M. Brown a une longue expérience de l'édition: pendant quinze ans, de 1930 à 1945, il a été le directeur responsable de la *Canadian Historical Review*, et, depuis 1946, il est, à titre honoraire, directeur des éditions de la Société Royale du Canada.

Dès les débuts, on a rêvé de donner à ce dictionnaire biographique un caractère bilingue et l'on a formé, à cet effet, un comité consultatif composé de spécialistes canadiens-français: M. Pierre Dansereau qui agit à titre de président; M. Michel Brunet, de l'Université de Montréal; M. Guy Frégault, de l'Université d'Ottawa et M. Marcel Trudel, de l'Université Laval; l'Institut d'Histoire de chacune des trois universités se trouvait donc représenté par son directeur. Le comité en est venu à la conclusion qu'une édition française était essentielle et l'Université Laval, sur l'invitation du comité, accepta volontiers la lourde tâche de réaliser cette édition.

La direction en a été confiée à M. Marcel Trudel, D. ès L., professeur titulaire d'histoire du Canada et directeur de l'Institut d'Histoire de l'Université Laval, membre de l'Académie canadienne-française, auteur de plusieurs ouvrages historiques. MM. Fernand Ouellet, Jean Hamelin et André Vachon, tous trois licenciés en histoire et professeurs d'histoire du Canada, sont ses collaborateurs immédiats.

Pour les premiers volumes qui porteront sur les seizième, dix-septième et dix-huitième siècles, il est à prévoir que l'on fera surtout appel à la collaboration d'historiens de langue française. De toute façon, le contenu des articles sera le même dans les deux éditions: on ne fera que traduire le texte des auteurs français pour l'édition anglaise et celui des auteurs anglais pour l'édition française.

Les éditeurs ont l'intention de procéder aussi rapidement que peut le permettre un travail de caractère scientifique et ils espèrent qu'une partie importante de ce dictionnaire aura paru en 1967. On ne saurait trouver une manière plus éclatante de marquer le centenaire de la Confédération.

Cette publication marquera, sur le plan de la recherche et de la publication, le début d'une collaboration générale des universitaires, non seulement de Laval et de Toronto, mais de toutes les parties du pays; c'est la première fois que les savants du Canada français et du Canada anglais se groupent en vue d'une entreprise d'aussi longue durée. Ce *Dictionnaire biographique du Canada / Dictionary of Canadian Biography* veulent, par leur contenu commun publié en deux éditions distinctes, symboliser les deux grandes civilisations qui se sont associées pour créer le Canada d'aujourd'hui.

Marsh Jeanneret  
Director  
University of Toronto Press

Alphonse-Marie Parent, P.A.  
Directeur des Presses  
de l'Université Laval

University of Toronto Press  
and  
Les Presses Universitaires Laval  
announce the joint preparation  
of the

DICTIONARY  
OF CANADIAN  
BIOGRAPHY



DICTIONNAIRE  
BIOGRAPHIQUE  
DU CANADA

to be published simultaneously  
in English and French editions



A Dictionary of Canadian Biography that will rank with the other great biographical dictionaries of the world has long been a cherished hope of Canadian scholars, editors, writers, educators, and all who wish to have authoritative information about the significant figures of Canada's past. Several very useful biographical reference works have been published in Canada over the years, but the enormous expense of editing and publishing a multi-volume dictionary of national biography has until recently prevented the beginning of this essential project.

This monumental work was at last made possible by the generous bequest of the late James Nicholson of Toronto, under whose will the residuum of his estate was donated to the University of Toronto to assist the founding of such a dictionary. The kind co-operation of Mrs. Nicholson facilitated the commencement of the work in July 1959. This munificent gift provides the income from an endowment of more than one million dollars. The Dictionary will thus be maintained in perpetuity, even though the provision of additional resources will be necessary in the early stages.

The purpose of the Dictionary is to provide full and authoritative biographies of every noteworthy Canadian from the earliest times of historical record. Persons whose lives deserve notice from any point of view will be included—famous rogues as well as famous heroes. The interpretation of "Canadian" will be broad, and will embrace persons born in other lands who achieved eminence in this country, and those born in Canada who won distinction abroad.

Professor George W. Brown, Ph.D., LL.D., was appointed first General Editor in 1959. He is a professor of history at the University of Toronto, where his special fields have been Canadian and United States history. He was Editor from 1930 to 1945 of the *Canadian Historical Review*, and has been Honorary Editor of the Royal Society of Canada since 1946. He is author and editor of a number of books in Canadian history.

It was hoped, from the very beginning of the project, that this biographical dictionary could be made a truly bilingual enterprise. To this end, a Consultation Committee of French-Canadian scholars was formed, the members of which are: M. Pierre Dansereau, Chairman; M. Michel Brunet, University of Montreal; M. Guy Frégault, University of Ottawa; and M. Marcel Trudel, Laval University. The Institutes of History of each of these three universities are thus represented on the Committee by their Directors. The Committee agreed that a French edition of the Dictionary was essential; and Laval University, at the suggestion of the Committee, volunteered to accept the heavy responsibility of publishing this edition.

Professor Marcel Trudel, D. ès L., has now been appointed Editor of the French edition. Dr. Trudel is professor of Canadian history and Director of the Institute of History in Laval University. He is a member of the Académie canadienne-française and the author of a number of historical works. Dr. Trudel's immediate associates include MM. Fernand Ouellet, Jean Hamelin, and André Vachon, all specialists in Canadian history.

Contributors from every part of Canada are assisting in the preparation of this national dictionary. It is to be noted that the contributions from scholars writing in the French language will constitute a major part of the early volumes. The text of English and French editions will be identical, English contributions being translated to French, and French contributions to English. It is also planned that the English and French editions of the individual volumes will appear simultaneously.

The Dictionary, now in the early stages of preparation at the University of Toronto Press, already owes a very great debt to a number of French-speaking scholars, and in particular to its French-Canadian Consultation Committee. The intention is to proceed with the two editions as rapidly as thoroughness may permit. It is anticipated that great progress will have been made by 1967, and a more fitting commemoration of Canada's century of Confederation could scarcely be conceived.

The Dictionary will mark, in its research methods, and joint publication, the beginning of a widening collaboration among universities, not only between Laval and Toronto, but in all regions of our country. This is the first time that the scholars of French- and English-speaking Canada have agreed to co-operate in a project of such major dimensions. The *Dictionary of Canadian Biography / Dictionnaire biographique du Canada*, through the joint publication of two separate editions, will symbolize the two great cultures which have joined to create the Canada of to-day.

Alphonse-Marie Parent, P.A.  
Directeur des Presses de  
l'Université Laval

Marsh Jeanneret  
Director  
University of Toronto Press







